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**THE LIFE**  
**OF**  
**SAINT PATRICK.**

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SAINT PATRICK.







ST. PATRICK  
Apostle of Ireland.



THE LIFE  
OF  
SAINT PATRICK,  
APOSTLE  
OF  
IRELAND.

**Sancta Trinitas,**



**Unus Deus.**

MONTREAL.  
J.-B. ROLLAND & FILS,

ST. VINCENT STREET, 12 AND 14.

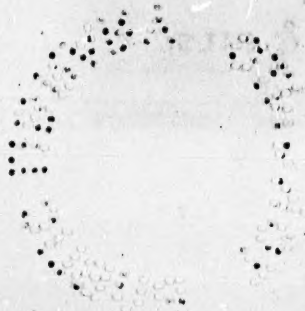
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# THE LIFE OF SAINT PATRICK.

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## CHAPTER I.

AMONG the means employed by the Almighty for extending the empire of his holy religion over the western parts of Europe, few indeed appear more singularly providential than that of making the sequestered Island of EIRE the seat of art, science and civilization; and thus predisposing the natives for receiving the truths of the Gospel. Many concurring circumstances tended to promote the advancement, and facilitate the completion, of that most happy event. Since the illustrious Ollav Fola, who was nearly contemporary with Lycurgus, instituted wholesome laws for limiting the powers of the monarch and restraining the licentiousness of the subject, the people at large had become more civilized, courteous

*S* and polite. To him Ireland is, under Heaven, indebted for establishing triennial parliaments at TARA, discriminating the various orders of society into distinct classes, and erecting seminaries for acquiring a knowledge of physics, philosophy, heraldry, and music.

The long interval of prosperity and peace enjoyed by the people of this isle, till the mission of our Apostle, was a blessing which the Author of life intended, no doubt, as another grand means for facilitating the propagation of the Gospel here. For six centuries antecedently to the introduction of Christianity, history records no more than six or seven provincial insurrections, with scarcely as many general engagements, without any invasion from abroad.

During this tranquil period, we find the national institutions uniformly conducted and governed by druidic professors. Here, as well as in Gaul and Britain, druids had the management of sacrifices, and were intrusted with the decision of controversies, both public and private; nay, so great was their power and



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influence, that such as abided not by their verdicts were interdicted from being present at their religious rites—a powerful and grievous punishment in those days. It is abundantly testified, that the druids were distinguished for profound learning, and consequently superior to other ignorant priests of the heathens. They believed in one God, in the immortality of the soul, and that men were after death rewarded according to their actions during their life. The prudence and policy, with which they regulated their own order, gained them the veneration and respect of the people. They had provincial conferences annually, and also assembled as a constituent part of the triennial convention of Tara. As the oak was the object of their esteem, their places of worship were surrounded with oak-trees, whence they were called *druids*. Such was the state of Ireland on our great Apostle's mission thereto. His admirable management in converting the druids from their idolatrous customs to the communion of Christ will be shown in its proper place.



## CHAPTER II.

HARRIS, noted for his antipathy to the Catholic religion, declares, in his introduction to our Apostle's life, that « This primitive bishop was a person of such exemplary piety, and his labour and success in converting this once pagan nation to Christianity so wonderful and useful, that the actions of his life were worthy of being transmitted to posterity by the most faithful and able pen ; but unhappily this task has fallen into the most injudicious hands, which have crowded it with such numberless fictions that, like the legend of king Arth'ur, they would almost tempt one to doubt of the reality of the person. It is observable, that, as the purest stream flows nearest to the fountain, so, among the many writers of the life of this prelate, those who have lived nearest to his time have had the greatest regard to truth, and have been most sparing in recounting miracles. There is one consequence, that hath followed from such a legendary way of writing, which, had authors of this time

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foreseen, would have made them cautious in this respect. Miracles are things of such an extraordinary nature, that they must be well attested, in order to gain credit among men. But such writers, by introducing them on every frivolous occasion without number, measure or use, have called in question the truth of every thing they relate; and have brought into discredit and even ridicule the real miracles, which this holy man may have wrought. By this great indiscretion they have caused their writings to be generally looked upon as fabulous; and their unskilful management hath only served to bring our great patron into contempt. » « As to the truth of his miracles, » adds Harris, « it may be urged, that, as God inspired him with the glorious resolution of adventuring himself to reclaim an infidel people to Christianity, so he armed him with all the necessary powers and virtues to go through so great a work. In the following account therefore, I shall avoid dwelling on his miracles, as I think it a more profitable task to relate his good works, which may and

ought to be the subject of every good man's imitation. »

« Such an attempt, » viz. *that of writing his life*, writes another author, « may be the means of rectifying our deluded countrymen, who spend the Festival of this most abstemious and mortified man in riot and excess, as if they looked upon him only in the light of a jolly companion. » Dr. Wm. Lloyd says, « I know not whether it be worth noticing with Nennius and others, that St. Patrick wrote 365 alphabets, founded 365 churches, ordained 365 bishops, or more and no less than 3001 priests. It seems that the writers of these times, when on the plan of multiplying, used to say that things were as many as the days of the year, for so Kentigern's life saith that in his monastery of St. Asaph he had 365 monks, which no man will understand literally that knows the place. »

Of the imputation of unnecessary miracles to Saints Catholics have always expressed their disapprobation. The Bollandists and

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others have been extremely censorious in their criticisms, and severe in their reprobation of such a legendary species of writing.

### CHAPTER III.

THAT our Apostle was not an ideal personage, introduced into the Irish calendar during the twelfth and thirteenth centuries, is abundantly evinced from the many foreign writers who have recorded his life.

Among our Saint's biographers was Petrus de Natalibus, who wrote about the year 1470. Saint Antoninus, archbishop of Florence, gave a summary account of our Apostle's life in his chronicle, which was written in 1459. Neither did James de Voragine doubt of our Apostle's existence a century before that. This illustrious doctor was bishop of Genoa and lived in 1350.

About the middle of the ninth century Eric of Auxerre wrote the life and miracles of St. Germanus, bishop of Tours, the birth-place of our Saint. The following account of St. Patrick's existence, mission, apostolical labours,

and sanctity, we with pleasure extract from that work written in 850. Eric declares that he « considers it as the highest honour of that prelate to have been the instructor of St. Patrick, as the glory of a father shines in the government of his children : from the many disciples in religion, who are reported to have been his sons in Christ, suffice it briefly to mention one, by far the most famous, as the series of his actions show,—Patrick, *the particular Apostle of Ireland*, who being under his holy discipline eighteen years derived no little knowledge in the inspired writings from such a source. This most godly prelate, considering him alike distinguished in religion, eminent for virtue, and steadfast in doctrine, and thinking it absurd to let one of the best labourers in the Lord's vineyard remain inactive, recommended him to Celestine, then Pope, by his presbyter, Segetius, who was to carry to the Apostolic See a testimonial of the ecclesiastical merit of this excellent man. Approved by his judgment, supported by his authority, and confirmed by his blessing, he set out for Ire-

land ; and being peculiarly destined for that people, as their Apostle, instructed them at that time by his doctrine and miracles, as he now does and ever will by displaying the wonderful effects of his apostleship. »

Our Saint is also recorded by Venerable Bede, in the genuine copy of his Martyrology.

#### CHAPTER IV.

SEVEN cities have contended for the birth of Homer, the prince of poets ; almost as many nations have claimed the honour of giving birth to the illustrious Apostle of the holy Isle. Some assert that he was an Irishman ; others, that he was of Cornwall ; some say that he was a Welshman ; while others maintain that he was a Scotch Highlander ; and others again attempt to prove that he was born in the Lowlands.

ST. PATRICK was born at *holy Tours*. This, according to Father Colgan, who embraces the opinion of the Anglo-Irish and British writers on the present question, is handed



down as an established tradition among the natives of Armoric Gaul and those who live contiguous to that venerable city. Mr. Philip O'Sullivan in his life of our Saint makes him a native of Bretagne in France. This is the account of Probus too, whose words are plain. In his life of our Saint Probus says, « St. Patrick was a Briton, of the village of Banave, in the district of Tyburnia, adjacent to the Western Ocean, which village we undoubtedly find to have been in the province of Neutria. »

The Western Ocean, here mentioned, is in another part called Tyrrhenian, which designates the Turonian Sea at the mouth of the Loire, and opposite the country inhabited by the Turones, or, as now denominated, the people of Touraine, whose capital, Tours, was a great city even in the time of the Romans; but more celebrated afterwards for being the residence of St. Martin, St. Gregory, and a multiplicity of other illustrious men.

Whence had Probus and the writers of his time this account? From the same source, no

doubt, whence Gildas had his materials for the notice he gives us of the Britons ; that is, from the seminaries and writings of the Saints who flourished at that time in Gaul and Ireland. They had it from those who were either the disciples of St. Martin or St. Germanus, and therefore contemporaries and fellow-students of our Saint.

But what puts this point beyond all doubt is the hymn of his own disciple, St. Fiech, the bishop of Sletty. This venerable relic of Irish literature bears most unequivocal proofs of its having been composed about the period in which St. Patrick lived, as is fully evinced by the simplicity of its style. In the first verse of this Irish poem we are plainly informed, that • Patrick was born at holy Tours, as is affirmed in histories. »

To the natives of Ireland and Scotland it is well known that an isle in the sea, an islet in the loughs, lakes and rivers, a dry hillock in a morass, nay, sometimes a place nearly, though not altogether, surrounded by water, is, in Irish and Erse, called an

*inch.* Islands of this sort were in the primitive ages of Christianity particularly sought after, for a contemplative retreat, by pious monks and ascetics. Thus, in the river Shannon, there is scarcely an island but has a cell, church, or monastery founded by our Saints. Lough Derg has been celebrated over Christendom. In the isles of the Armoric Sea too, there are many such edifices. Nay, along the meandering banks of the fertilizing Loire, from Orleans till it empties itself into the Turonian or Armoric Sea, many of the primitive Saints of Gaul built their cells and monasteries for religious contemplation. Among those, neither the last, nor the least distinguished, was our Saint's uncle, Martin of Tours. This great apostle, whose pious labours achieved the conversion of the western parts of Gaul from Gentilism to Christianity, and who was originally the son of a Roman tribune, born in the year 316, was first compelled to embrace the profession of a soldier, though he always showed a particular predilection for a retired life : from

this, however, he was necessitated to withdraw in 374; on being elected bishop of Tours, with the concurrent approbation of the clergy and people. In order however to have less converse with the world, he built near the city of Tours, between the Loire and a sharp rock, the celebrated monastery of Marmoutier, which still exists and is considered the most ancient abbey of France. In this *inch* it was, and in some other *inches* in the Turonian, and not in the Tyrrhenian or Mediterranean islands, that St. Patrick fixed his residence for studying divinity (on escaping from slavery) under St. Martin, and other holy masters after that Saint's death. The writers of his life make his mother a niece or a sister of St. Martin.

## CHAPTER V.

THAT the monarchs who wielded the sceptre of Ireland were profoundly skilled in the system of politics necessary to be observed respecting their relative connexions with the sister isle, is abundantly evinced by their

conduct towards Scotland. Since the Roman eagle first hovered over the shores of South Britain, about half a century before Christ, our Milesian sovereigns saw the necessity of keeping up a balance of power against the further encroachments of the Romans. They therefore sent colonies to North Britain, assisted the Picts also in establishing themselves there, kept both nations in reciprocal terms of amity and peace among themselves, and sent them a re-enforcement of auxiliaries to harass the Romans, arrest their progress, prevent them from achieving the total conquest of that ill-fated country, and thus incapacitate them from undertaking their meditated invasion of Ireland.

This was the motive which induced Connall Karnack, Connor the Great, Criovhan, Faradach Fiacha, Fuahal, Cormac, Cairbry, Eochuy, and the other Irish princes of that time, to transport mighty armaments to Britain, and unite in a well associated confederacy the different nations of the Picts, Scots, and Attacotti, to the North of the Tweed, and lead

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them often in person against the Roman invaders. For proofs of their frequent invasions of the Roman provinces, and their successful conflicts with the Italian legions and their British auxiliaries, especially in the years 183, 364, 393, 403, 421, 426, 443, we have the unimpeached authorities of Dion, Ammianus Marcellinus, Gildas, Bede, Florence of Worcester, and others. So frequent and incessant were the invasions of our countrymen of those times, that Bede, after Gildas, designates them by the appellation of « Hibernian marauders, not likely to remain long till they return and renew their depredations. »

Such was the wise policy which saved Ireland from experiencing the galling thralldom of Roman oppression, and which ultimately, through the victorious efforts of Niall Neeallach, was the principal cause that compelled the Roman emperor to withdraw the remainder of his vanquished legions. Niall rested not here, for, not content with their expulsion from Britain, he chased them with his victorious fleets and armies into Armorica Gaul. The



lovers and assertors of liberty in that country, aided by the alliance of our victorious monarch, « altogether freed themselves from the tyranny and yoke of Rome also, » as Zosimus relates.

To the patriots of Armoric Gaul the renowned Niall, of the nine hostages, was necessitated a second time to lend his assistance.

On landing in Armorica, the Roman garrisons, the Roman tax-gatherers, the Roman oppressors, with their numerous train of more oppressive agents, the native abettors of their country's thralldom, a species of degenerate and cowardly reptiles which have ever been the pest of all nations, left the country at the invader's mercy. Niall remunerated the patriots with the territorial possessions of their former task-masters, and re-established the blessings of liberty and peace among his allies. Previously to his fleet's return, Niall fell a victim to the assassinating hand of an Irish vassal, who, following him to Gaul, murdered him on the bank of the Loire.

If Ireland had cause to regret the loss sus-

tained in consequence of this expedition by the death of a monarch, to whose political skill and military achievements she stood so eminently indebted for her internal peace and external aggrandizement ; yet more abundant are her motives for congratulating herself for the immortal blessings conferred upon herself and her children by the all-wise hand of Providence on that occasion. In fact, all true-born Irishmen will, while Christianity exists among them, entertain a grateful remembrance of the victorious fleet that first wafted to their shores the illustrious PATRON SAINT AND APOSTLE of Ireland. Niall's naval armament returned to Ireland in the year of the Christian era 389.

The commander of the Dalriadian land-forces on this occasion was Gauran, but the naval officer to whom the management of the fleet was committed is not known. From its magnitude however it may be naturally concluded, that the commander-in-chief was a hero of tried valour, consummate skill and long experience. At that time the Ultonian Dalriadas produced a prince of this description.

The superiority of this chieftain's fleet at sea, and the success attendant on his military enterprises both by sea and land against the Romans and Britons, and more particularly against the Dalreudian colonists of Scotland, whom he kept in obedience to the mother-country for many years, before this acquired for him from the enemies of his country in North Britain the appellation *Fommaire*, a pirate or depredator at sea. As most fables are generally fabricated from stories which have some allusion to truth, the biographers of St. Patrick, either through ignorance or design, have metamorphosed this name into that of a British prince, whom they call Tehmair, Fechtmair, Fehtmair, etc. etc. In some copies of Probus this prince is also called Rethmaig Rethmet; and by Rede, Reuda; by the Scots, Rether; and by Nennius, Histareuth; all which Dr. Langhorne supposes to have been applicable to the same person, as being a Fommaire, or depredator of the Rendians, or Dalriadians of Ulster, and not of Britain. This prince had seven sons, who were commanders aboard

Niall's fleet. These sons, after their monarch's death, embarked their troops and booty. The most considerable part of their spoils consisted of two hundred children, descended from such of the Armoric nobles as supported the government and interests of the Romans.

## CHAPTER VI.

Among the children thus made captive and brought to Ireland aboard the fleet was St. Patrick, with his two sisters, Lupita and Darerca.

St. Patrick was sixteen years of age when taken captive ; and was, as he himself informs us, born of a respectable family. His father's name was Calphurnius, the son of Potitus or Otide, who entered into holy orders after the birth of their children, Calphurnius being a deacon and Potitus a priest. The name of our Saint's mother was Conchessa, who was, according to the most probable opinion, not the sister, but the niece of St. Martin, the celebrated archbishop of Tours.

St. Patrick himself tells us, that his father

was a denizen of a neighbouring city of the Romans. Calphurnius and his father's names also indicate that they were of Roman extraction, as Colgan justly observed in his remarks on the list of our Saint's ancestors, given in his genealogy. Their Roman origin will easily account for both his father and mother having been killed by the Irish invaders of Armoric Gaul, who undoubtedly considered our Saint's parents and relatives as a part of the ascendancy-faction, that supported the interest and power of Rome in that country in opposition to the oppressed natives, otherwise this murder would have been an unnecessary and wanton act of cruelty.

His biographers vary in their accounts respecting his brothers and sisters. Some, with the old scholiast of St. Fiech's Hymn, maintain that he had one brother, the deacon Sannanus, and five sisters, whose names were Lupita, Tigris, Liemania, Darerca, and Cinnenaev. Instead of Liemania, some make Riccall his third sister, for which they quote a

very ancient Irish verse. St. Evinus, and after him Joceline, affirm he had only three sisters, Lupit, Darerca, and Tigris. Liemania's children were the Hua-baird, or long beard, to wit, Secundin, Nectan, Dabonna, Mogurnan, Darioc, Auxilius, and Lugath the priest. Tigris had seventeen sons and five daughters; all the male children signalized themselves in the practice of the most austere virtues, as monks, priests, or bishops.

Darerca was, according to the calendar of Cashel, the mother of seventeen bishops, and two daughters, remarkable for their sanctity and Christian devotion in their recluse lives as holy nuns. Of Richell's children nothing can be collected with certainty from St. Patrick's biographers; there remains no doubt however, but that she must also have contributed her share towards cultivating the vineyard of Christ, so happily planted by her illustrious uncle.

As there were various opinions concerning his country, so writers differ much as to the time of his birth. William of Malmesbury,



Adam of Domerham, and John, the monk of Glastonbury, who are quoted and followed by Alford and Cressy, place his birth in 361, with whom Stainhurst agrees; and all of them follow Probus, on whom, in this particular as well as in that respecting the place of our Saint's nativity, we cannot depend.

His error seems to be grounded on an eager endeavour to stretch St. Patrick's life to a longer period than what the best writers of it have done ; for he makes him 132 years old at the time of his death, 493, which carries the account back to the time assigned by him for his birth. Colgan thinks the number 132, a typographical error instead of 122; but it is better accounted for in that way, and especially as Probus repeats it in two different paragraphs. And in this William of Malmesbury differs from Probus, for he places his death in 472, in the hundred and eleventh year of his age. The annals of Connaught are yet more grossly mistaken in assigning his birth to the year 366. Henry of Marleburgh says he was born in 376 ; Joceline, in 370 ; but Florence

of Worcester is nearer the truth in giving 372: from whose calculation Usher could see no reason to depart ; yet his birth seems to have been, notwithstanding the now mentioned authorities, a year later, viz. in 373, on the 5th of April. For the most commonly received opinion is, (with which Usher in another part of his work agrees,) that St. Patrick lived but 120 years, and that he died in 423, from which subtract 120, and it leaves 373 for the year of his birth ; and this is further confirmed by the old Irish book of Sligo, as quoted by Usher, « that St. Patrick was born, baptized and died on the 4th Feria » viz. Wednesday. Now, the 5th of April in 373 fell on Wednesday, and consequently was his birth-day in that year.

Having cleared up the place and time of his birth, it is to be observed that he was not called Patrick at his baptism, as Joceline saith, but Succoth, which the old scholiast on the Hymn of St. Fiech interprets, in the British language, to signify *valiant in war*. Mr. O'Sullivan tells us, that he was named at his bap-

tism *Souchet* ; for, saith he, *Souch*, in the old French signifies *truncus*, a stock of a tree ; and that *Souchet* is *trunculus*, a little stock ; and he further says, that the name was very well adapted to the fruit-bearing shoulders of this infant Saint ; for he was a most plentiful stock, whence so many boughs, so many branches, so many leaves, so many flowers, so much fruit, that is, so many venerable Irish prelates, so many priests, so many preachers, so many monks, and so many doctors of foreign nations have proceeded.

#### CHAPTER VII.

WITH respect to our Apostle's infantine years very little can be collected from his biographers, if we except the numerous miracles absurdly ascribed to him. A miracle is a sensible change in the order of nature. The proper intent of a miracle is designated for the clear manifestation of the divine interference. Scripture supposes that to be its destination ; consequently a miracle is wrought for proving the divine mission of the agent. A

miracle then should have an important and grand object, worthy of the intervention of omnipotence. It should be sensible and fully perceptible to general observation. It should be independent of all secondary causes, and be wrought in an instantaneous manner. How ridiculous, how absurd, how impious an attempt it is to impose on human credulity a belief that the omnipotent Ruler of the world would particularly intervene, and suspend those laws of nature by which he governs the universe without necessity, for a frivolous reason, contrary to his wisdom and unbecoming his divine Majesty.

Conformably with the above general principles respecting miracles, principles grounded upon reason, we find no miracles ascribed to, or wrought by, our blessed Redeemer, during his infancy or youth. The first manifestation of the Omnipotent's intervention in the Messiah's favour was not till the thirty-second year of his age, and that in presence of all Judea, assembled on the banks of the river Jordan to hear his precursor, John the Bap-

tist. Here the astonished multitude was agreeably informed of Christ's divine mission, as well by the blessed Baptist as by the mystic Dove. In the same year he began to work miracles by his forty days' fast, by his withstanding satan's temptation, by his changing water into wine, by his appeasing the tempest, by his healing one possessed of the devil, by his curing palsied and leprous men, with the recovery of the centurion's servant, the bringing of the widow's son to life, the multiplication of the loaves and fishes, etc. How contrary to these examples, how derogatory from common sense, have the biographers of our Saint acted, and particularly Joceline. Not a miracle ever performed in Scripture by the elect of God, but St. Patrick is made to surpass by a more marvellous one. But the hagiographers of Scripture never record any miracles except what have been performed for manifesting the interference of divine Omnipotence to the public at large.

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ridiculous occasions to our Saint. Scarcely is he baptized, when a blind man is made by Joceline to apply his infant hand to the ground, and therefrom issues a well, whose all-healing waters restore sight, science, and literature to this hitherto illiterate man. Does his aunt's cabin overflow with water, St. Patrick works a miracle for stopping the inundation. Does his aunt want a fagot, « the boy Patrick » is made to convert the ice, which he brings home in his bosom, into dry wood. Has his sister Lupita received a contusion in her forehead by an accidental fall, « the boy Patrick » works a miracle to cure the « damsel. » Does his fosterfather die, the child is made to work a miracle for restoring him to life again. Does the wolf take away a lamb, the « boy » is accused of negligence, and next morning the wolf brings back the lost lamb. Are the cattle butting with their horns or seized with the murrain, the child is made to free them from the evil spirits wherewith they are possessed. Has his nurse a longing wish for honey, he is made by a miracle to convert water into that liquid !



Does the cruel lord of the castle of « Dunbreáton » want to have his fortress, stalls, and stables cleaned out by the aunt of our Saint, who was, it seems, his slave, the nephew is made to work a miracle, and from that time till Joceline wrote the dung and dirt continued to be cleaned away by an invisible hand : « even if all the herds and horses in the country were driven into these stalls, no dirt could be ever found after them, a miracle so well known to the people there, as to require no further demonstration : » but of this enough to rouse the indignation of every pious reader.

Such are the contents of the thirteen first chapters of Joceline's work, including our Saint's actions till he attained his fifteenth year ; or, as more learnedly and more classically expressed by his late translator for the anti-Catholic Hibernia Press Company, until « he *perlustrated* three lustres. » From this specimen the pious Catholic reader will be enabled to appreciate the merits of the remaining part. He will also see with what propriety it was animadverted on by Harris, whose

judicious observations on this species of writing, and particularly on Joceline's work, are delivered in a former chapter. Who does not then see that the hands of Joab have been at work in translating and editing a work which brings our Saint into contempt, by the imputation of such absurd and ridiculous miracles, rendered still more laughable from the burlesque and quaint phraseology adopted by the translator? Thus the obscure and equivocal manner in which he informs us that our Saint arrived at the third *lustrum*, or 15th year of his age, by affixing English terminations to the Latin words, and saying that St. Patrick « PERLUSTRATED three LUSTRES, » which is clothing an obscure and unclassical expression in a more obscure and unclassical English dress. In vain will the mere English scholar look into Johnson for *perlustrate*, neither will the Latin word bear him out in the sense attached to it. Yet this barbarous solecism, arising rather from some voluntary cause than from ignorance, as the style of the Preliminary Preface, attached to the end of

the translation, abundantly shows, is by no means of so dangerous a tendency towards depreciating our Saint's character, by exciting the sneers of scepticism or contempt of ignorance, as is the adoption of that ludicrous and antiquated style in which the narration is dressed. Thus we are told in the first paragraph that Calphurnius « married a French damsel named Conevessa, and the damsel was elegant in her form. » Now the word *damsel*, though « originally used to denote the daughter of a prince and great lord » among the French, is not at present employed but in poetry, plays, and farces, or among the lower orders of people to denote a country lass, or a woman of bad character, for which see the dictionary of Dr. Johnson.

St. Patrick tells us of himself that, at the age of sixteen, he still lived ignorant of God ; « meaning, » says the pious Alban Butler, « the devout and fervent love of God, for he was always a Christian ; he never ceased to bewail this neglect, and wept when he remembered that he had been one moment of his life

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insensible to the divine love. In his sixteenth year he was carried into captivity by certain barbarians, together with many of his father's vassals and slaves taken upon his estate. They brought him into Ireland, where he was obliged to tend cattle on the mountains and in the forests, in hunger and nakedness, amidst snows, rain and ice. Whilst he lived in this suffering condition God had pity on his soul, and quickened him to a sense of his duty by the impulse of a strong interior grace. The young man had recourse to him with his whole heart in fervent prayer and fasting, and from that time faith and the love of God acquired continually new strength in his tender soul. He prayed often in the day, and also many times in the night, breaking off his sleep to return to the divine praises. His afflictions were to him a source of heavenly benedictions, because he carried his cross with Christ, that is, with patience, resignation and holy joy.

## CHAPTER VIII.

HE was just advanced into his sixteenth year (389), when he was taken captive in Bretagne, and brought to the North of Ireland, where he was sold to Milcho Huanan, a petty prince of Dalaradia ; and St. Lupita they sold to Conal Muirthemne. Doctors Fell and Sharp, alias Gunston, in their English abridgment of Baillet, tell the story in a different manner, in order to give his British origin more probability : that the Romans, having left Britain naked and defenceless, its inhabitants became an easy prey to their troublesome neighbours, the Irish ; and that our Saint fell into the hands of some of these pirates and was carried into Ireland. For six years he was sold to Milcho and his three brothers, which gave the occasion of changing his name into Cothraig, or rather Ceather-Tigh, because he served four masters ; *Ceathear* signifying *four*, and *Tigh*, a *house* or *family*. Milcho, observing the care and diligence of this new servant, bought the shares of his brethren and made him his own

property. He sent him to feed his hogs on Slieu-miss, and St. Patrick himself tells us his behaviour in this office. • My constant business was to feed the hogs ; I was frequent in prayer ; the love and fear of God more and more inflamed my heart ; my faith was enlarged and my spirit augmented, so that I said a hundred prayers by day and almost as many by night ; I arose before day to my prayers, in the snow, in the frost, in the rain, and yet I received no damage ; nor was I affected with slothfulness, for then the Spirit of God was warm within me. • It was here he perfected himself in the Irish language, the wonderful providence of God visibly appearing in this instance of his captivity, that he should have the opportunity in his tender years of becoming well acquainted with the language, manners and dispositions of that people, to whom he was intended as a future apostle. The ignorance, in these particulars, of his predecessor, St. Palladius, may have been the cause of his failure in the like attempt.



He that with faithful eyes should have beheld this blessed youth, eminent for birth and far more for virtue, « and whom the Almighty had separated from his mother's womb and called by his grace to reveal his Son in him that he might evangelize him among the Gentiles, » condemned to so base a service, might well think that he saw the patriarch Joseph sold into Egypt and cast into prison ; for there seems to be a great affinity and likeness between them. Joseph, in the opinion of some, was at that time about the age Patrick was now. Joseph after his servitude and humiliation was exalted to great power and authority, and made lord of Egypt ; Patrick after he had been sold, had served, and endured great afflictions and miseries in Ireland, became an apostle thereof, and now its most glorious patron. Joseph in a great famine fed and maintained all the people with corn ; and Patrick with the salutary sustenance of the Gospel and the Bread of Life nourished the Irish nation, which was perishing with spiritual hunger. Joseph made use of the visitation

of God and his painful affliction for the advancement of his soul and improvement in virtue; and Patrick by his slavery increased in piety, and confirmed himself daily in the love of God and praise of virtue.

He continued six whole years in servitude, and in the seventh (395) was released. There seems to have been a law in Ireland for this purpose, agreeably to the institution of Moses, that a servant should be released the seventh year; as it is said in an ancient life of St. Patrick, supposed to be written by St. Patrick junior; in another ascribed to Elerane, the wife, and in the tripartite life before mentioned. Joceline, who deals in the marvellous, says that the angel Victor appeared to him and bade him observe one of his hogs, which should root out of the ground a mass of money, sufficient to pay his ransom. But St. Patrick saith no such thing; he only informs us that he was warned in a dream to prepare for his return home, and that he arose and betook himself to flight, and left the man with whom he had been six years. He

made all the haste he could to the sea-side, and found a ship unmoored and ready to sail; the master refused to take him in, because he had no fare to give him. Upon this repulse he went to look for some cottage, where he might securely wait for a better opportunity of making his escape, and in the mean time betook himself to his usual consolation, his prayers; during which the sailors sent after him to return, took him on ship-board, and hoisted sail. He is said to have had a bad voyage, having been three days on sea, and afterwards spent near a month in travelling by land, before he came to his parents; after which he suffered another captivity, which, as Joceline and O'Sullivan tell us and he himself saith, was *post annos non multos*, a few years after. At this time he continued in captivity two months; but with whom he was a prisoner, or how he was released, we want information; excepting that Baillet writes that he was brought a slave to Bourdeaux or thereabouts.

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his relations, who received him with the greatest joy, with whom he continued about two years. His relations would have persuaded him to spend the remainder of his days with them, but he was destined for a more active and useful employment. While he was pondering upon this advice, he tells us that he had one night a vision or dream, in which he saw a man coming to him, as if from Ireland, whose name was Victericus, with a great number of letters; that he gave him one of them to read, in the beginning of which were these words, *Vox Hibernigenarum*, « the voice of the Irish. » While he was reading this letter, he the same moment thought that he heard the voice of the inhabitants who lived hard by the wood of Foclut near the western sea, crying to him with one voice, « We entreat thee, holy youth, to come and walk among us. » Thus formerly the great apostle of the world, St. Paul, was called to preach in Macedonia by a vision of one of that nation, begging help and assistance from him. St. Patrick was

greatly amazed with this vision, and awoke. He tells us, « he thanked God, that after many years he had dealt with them according to their crying out. »

From this time he formed the resolution of attempting the conversion of the Irish; and, the better to prepare himself for such a task, he undertook a painful journey to foreign parts, to enrich his mind with learning and experience. He continued abroad thirty-five years, pursuing his studies, for the most part under the direction of his mother's uncle, St. Martin, bishop of Tours, who had ordained him deacon; and after his death, partly with St. Germanus, bishop of Auxerre, who ordained him a priest, and called his name Mogonius, which was the third name he was known by; and partly among a colony of hermits and monks in some islands of the Turoian or Armoric Sea; a part of the time he also spent in the City of Rome, among the canons regular of the Lateran church.

## CHAPTER IX.

St. Patrick, being delivered from his captivity in the beginning of this year (395), being then in the twenty-third year of his age, returned to Great Britain, according to Marianus Scotus and other writers; but they all disagree as to the number of years he remained there. Some are of opinion that he continued for the space of eight years, but it seems not probable to have been so long, to wit, from 395 to 403 inclusively; for, if so, how could he have been a disciple of St. Martin, who died in 402? There are other authors who suppose him to have continued in Britain four years; but it is far more probable that he sojourned there but a few months, before he was taken prisoner the *second* time, and continued between twenty and thirty days on sea, and in deserts, where he and the sailors fed on wild honey; but in two months' time he had his liberty, and returned in June to his relatives, with whom he continued not many months.



About the beginning of this year (396) he went for the first time to St. Germanus, who was at that time a layman, and was then studying the civil law of the Romans in Italy, and continued with him three years and some months, applying himself to the study of humanities, in which he could have made no great proficiency before on account of his captivity.

Being then twenty-seven years old (399), he left St. Germanus and went to his relation, St. Martin, with whom he continued almost four years, improving himself in the knowledge of Church-discipline.

About this period (402 or 403) he went a second time to St. Germanus in the island of Arel, being thirty years old, but did not continue long there.

He went to Rome in 403, where he applied himself to the study of the Scriptures; according to Vincentius, in his *Speculum* lib. lib. 20. c. 23, Matth. Westminster, in chron. 491, and Ninius: he lived among the canons of Lateran, according to Gabriel

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Pennot, John de Nigravalle, Volteranus, Augustinus, Tinicensis and others. His stay at Rome is computed to have been six years.

He went from Rome (408) to a certain island in the Turonian Sea, and sojourned among some barefooted hermits, who inhabited that island; where he received the famous staff, called Jesus's staff, which, as St. Bernard writes, was covered with gold and precious gems. Some writers have affirmed that it was given to St. Patrick by Christ himself; others, that it was given to the Saint by a solitary of that isle, called Justus, who received it from our Saviour with orders to give it to St. Patrick. But Cambrensis, in his topography, dis. 3. c. 34, remarks, that the virtue of this staff was as uncertain as its origin; or as the manner of St. Patrick's receiving it from Christ immediately, or from the insular recluse who received it from our Saviour with orders to deliver it to St. Patrick, was uncertain; but this is certain, that it was preserved with religious pomp,

as one of the chief relics of Ireland, and translated together with the text of the Gospel, used by St. Patrick, from Armagh to Christ-Church, Dublin, as the same Cambrensis observes. Joceline compares it with the rod of Moses, and makes a parallel between the wonders wrought by both the one and the other, which Thyrie, David Roth, and Peter Walsh from his 46th page to p. 473 of his Prospect of Ireland, improve. Ware mentions in his Annals, that this staff was burnt with other relics in 1538, a little after the so-called Reformation.

Towards the end of this year (409), in the thirty-eighth year of his age, he went to some monks who dwelt in the island of Tamary, between the mountain and the sea, and continued with them nine months.

Towards the end of this year (418), being between forty-six and forty-seven, he went a third time to St. Germanus in the month of July, and was consecrated bishop of Auxerre after the death of St. Amator, who ordained the said Germanus, then a secular

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priest and formerly a married man, with whom he staid fourteen years.

St. Germanus sent him along with Segetius (424), the priest, to be consecrated bishop, and to exercise the episcopal functions at Banonia or Bolonir, according to John Malbranche, tom. 4. de Morinis, l. 2. c. 26.

St. Patrick, aged fifty-seven (429), accompanied the holy bishops, St. Germanus and St. Lupus, into Britain, to extinguish the Pelagian heresy, where he continued some years.

St. Celestine, having been informed of the death of St. Palladius (433), appointed St. Patrick to preach in Ireland.

It is necessary now to show the state of religion in Ireland before the arrival of St. Patrick, the better to judge of what he had to do and what he did.

Not to mention what writers have said, that St. James, the son of Zebedee, arrived and preached the Gospel there, in the 41st year of Christ; nor the dreams of others, who would make us indebted to a Pictish

woman for our conversion about the year 335; nor St. Mansuetus, an Irishman, who was reputed by some authors a disciple of the apostle, St. Peter, but who is not recorded by them to have returned to his native country; it is certain that there were many Christians in Ireland before the arrival of St. Palladius in 431, or of St. Patrick in the year following. St. Kieran, St. Ailbe, St. Declan and St. Ibar, whom Usher calls the precursors or forerunners of St. Patrick, are pregnant proofs of this. They were natives of Ireland, whence they travelled to Rome in search of education and learning, where they lived some years, were ordained, and returned home about the year 402. That there were some few Christians in Ireland, even before this time, may be gathered from the lives of St. Declan and St. Ailbe, as they are quoted by Usher. For St. Declan is there said to have been baptized by one Colman, a priest, and Ailbe by a Christian priest, possibly the same Colman; and Declan, when he was seven years old, was put under

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the tuition of Dyman, a religious Christian, to learn to read; and Cairbre was his school-fellow. The writer of the life of St. Kieran, published by Colgan, says, that he was baptized in Rome in the thirtieth year of his age, that he continued there twenty years, and that on his return to Ireland about the year 402 St. Patrick, who was then on his journey to Rome, met him in Italy, and the saints of God rejoiced.

It seems that these early preachers confined their labours to particular places, in which they had considerable success, but fell very short of converting the body of the nation. However, they sowed the seed which St. Patrick came afterwards to cultivate. And it appears in the sequel, that St. Patrick was so well satisfied with the progress they made in their particular districts in Munster, that this was the last province in Ireland he thought proper to visit. That there were many Christians in Ireland at this period seems to be confirmed by Prosper, who, in giving an account of the mission of St. Palladius, says,



that he was ordained by Pope Celestine I. and sent as the first bishop to the Scots, who believed in Christ. This passage can mean nothing else, but that Palladius, born in Britain, was sent to the Scots, that is the Irish, who had already formed Churches under the Saints Kieran, Ailbe, Declan and Ibar; and so the bishop of St. Asaph's expounds it.

This, then, was the next attempt, that was made for the conversion of the Irish; Palladius engaged in a more ample and extensive design than his predecessors, yet he failed in the execution of it, staid but a short time in Ireland, converted a few, and is said to have founded three churches; but he had not courage to withstand the fierceness of the heathen Irish, nor abilities, through ignorance of the language, proper for the mission. Nathi, the son of Garchon, an Irish prince, opposed his preaching, upon which Palladius left the kingdom, and died in the land of the Picts on the 15th of December, 431. This great work was reserved for

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St. Patrick, to whose actions it is time to return.

It is controverted among writers by whom St. Patrick was ordained a bishop, and sent on the Irish mission; some say by Amatus, Amator, Amatarex, Amatheus, Amotus, or Matheus, for his name is written in all these ways; while others hold that it was Pope Celestine himself who ordained him and changed his name to Patricus, that is *Pater Civium*, Father of the People, whereas before he had been called Magonios or Maun by St. Germanus, when he ordained him a priest. Concerning the dignity and privileges of the Patricii among the ancient Romans, an account may be found in Dionysius Halicarnassus, Velleius Paterculus and others; from this dignity amongst the Romans the kings of France in after ages, by a decree of Pope Stephen made in the reign of king Pepin, came to be called Patricii Romanorum.

That St. Patrick was ordained bishop at Rome, is the opinion of the generality of writers, which seems to be confirmed by Pros-

per, who speaking of Celestine, says, « that, having ordained a bishop for the Scots, (the Irish,) while he endeavoured to keep the Roman islands, (Britain,) *Catholic*, he made the barbarous island, (Ireland,) *Christian*. » Now, as bishop Lloyd judiciously reasons, this cannot with any probability be affirmed of Palladius, but of some other bishop, who, by consent of all the ancients, was St. Patrick, sent to the Irish by the Pope after the death of St. Palladius; and there was a sufficient space of time between the 15th of December, the day on which Palladius died, and the 6th of April, on which Pope Celestine died, for the Pope to hear of the death of the first missionary and to send St. Patrick to succeed him; and there was also time enough in the year 431, before the 15th of December, for St. Palladius to receive his commission at Rome to try what he could do in Ireland, and, finding no success, to go over to Britain, where he died.

Bishop Lloyd observes, that the compassion with which St. Patrick was touched for the people of Ireland, whom he found during his

captivity to be altogether heathens, was that which gave him the first impulse to labour at their conversion ; and no doubt this impulse was not a little heightened by his vision before-mentioned.

As St. Palladius died among the Britons, it was easy for him to hear of his death, which he soon did ; and, being then at Auxerre in the dutchy of Burgundy with St. Germanus, the bishop thereof, that bishop advised and persuaded him to pursue his former design of going to convert the Scots to the faith of Christ. In order to this he went to the Pope, to get such powers as were necessary for accomplishing his great design.

## CHAPTER X.

AUXILIUS, and Iserninus, by some called Servinus, canons of the Lateran church, and some others, received the inferior Orders with him, being intended for under-labourers in the same harvest ; Auxilius being ordained a priest, and Servinus a deacon. Having received his credentials, he took leave of Rome, and

with all expedition set forward on his journey to Ireland, attended by twenty principal men, eminent for piety and wisdom. He arrived safe in Britain, where he preached in Cornwall a few days with success, and, as some say, in Wales; here having increased his attendants to the number of thirty-four, he set sail for Ireland, and arrived with a prosperous gale at a port in the territory of the Evoleni, as Probus calls it, but which the Irish writers term Crioich-Cuolan or the county of Cuolan; others call it the port of Jubber-Dea, or the mouth of the river Dea, and is now the port of Wicklow.

He was in his sixtieth year (432) when he landed in Ireland. John Flood, an English Jesuit, \* and his copier or English abridger, Hugh Paul of Yorkshire, † and other writers, following the authority of William of

\* Who published his Ecclesiastical History of England in Latin under the borrowed name of Michael Alford.

† Who, from being the Protestant dean of Leighlin, became a Benedictine, and published under the borrowed name of Serenus Cressy his folio Church History in 1668.

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Malmesbury, and of John, the monk of Glastenbury, before quoted, place his arrival in Ireland in 425; but this contradicts the more early writers. He happily began his ministry by the conversion and baptism of Sinell, a great man in that country, the grandson of Finchad, who ought to be remembered as the first fruits of St. Patrick's mission in Ireland, or the first of the Irish converted by him. He was the eighth in lineal descent from Cormac, king of Leinster, and afterwards came to be enumerated among the saints of Ireland. Nathi, the son of Garchon and king of that district, who had the year before frightened away St. Palladius, in vain attempted to terrify St. Patrick by opposing and contradicting his doctrine. From hence he bent his course to a castle near the sea, called Rath-Inbher, near the mouth of the river Bray; but the pagans of those parts rose up and drove him to his ship; and then he sailed to an island on the coast of the county of Dublin, which, after him, is called Inis-Phadruig, and by the English, Holm-



Patrick, to this day, where he and his companions rested after their fatigue.

From Inis-Patrick he sailed northward to that part of Ulster called Ulidia, and put in at Inbher slaing Bay. When he and his fellow-labourers had landed, Dichu, the son of Trichem, lord of that country, being informed that they were pirates, came out with armed men in order to kill them; but, being struck with the venerable appearance of St. Patrick, and listening attentively to the word of life preached by him, he changed his wicked purpose, believed and was baptized, and brought over all his family to the Faith. It is further observed of him, that he was the first person in Ulster who embraced Christianity; but this was not all, he dedicated the land, whereon his conversion was wrought, to God, where a church was built, which got the name of Sgibol, or Sabhall-phadruigh, \* or the barn

\* Sabhall-phadruigh, called Saballum, and commonly Saul, was an abbey of canons regular, founded by St. Patrick in the year 452, in the barony of Lecale, and county of Down, on the east side of the Bay of Dundrum. Sgibol, in Irish, signifies a barn. Though some hold that the name of the

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of Patrick, and is said to be extended from North to South, contrary to the usual form of churches, after the figure of the barn dedicated by Dichu ; and this church was afterwards converted into an eminent monastery : these were the transactions of the year 432.

place was Samhall, which signifies, save ; for the cry was, « come and be saved ; » and that, by softening the *m* into *r*, the word is pronounced by the Irish, *saval*, and by the English, *saul*. This monastery appears now to stand in the usual form of churches, East and West, though some ancient writers relate that it stood North and South, which perhaps it might have done in its original state. This was perhaps one of the first founded monasteries in the kingdom, being erected in the year 432 ; but we must not conceive it to be then built of stone, in the stately manner it has since appeared ; for that task was performed by St. Malachy O'Morgair, when bishop of Down ; and there are here two small vaulted rooms of stone yet entire, about seven feet high, six feet long, and two feet and a half broad, with a small window placed on one side. One of them is now closed up, and used by some families for a tomb, the church-yard being a great burial-place of the natives. At some distance from the church, on the S. W. side, stands a battlemented castle and two small towers, but no stone stairs in the castle leading up to the top of it, as is usual in such fabrics. It is probable there were stairs of timber in the body of the building, by which people might ascend from story to story ; in the west angles of each, these stories are neatly finished within the wall, rising in various sections to the top, where they terminate in a circle.

Early in the year 433 St. Patrick left Sabhall, and travelled northwards by land to Clanebois in Dalaradia, to try to convert his old master, Milcho, whose service he had left thirty-eight years before; but this obstinate prince, hearing of the great success of St. Patrick's preaching, and ashamed to be persuaded in his old age to forsake the paganism of his ancestors, especially by one who had been his servant, made a funeral pile of his house and goods, and by the instigation of the enemy of mankind burnt himself therein. Thus most of the writers of the life of St. Patrick relate this event; but the tripartite author adds, that Guasact, the son of Milcho, and two of his daughters, both called Emeria, were converted and baptized. The former became afterwards bishop of Granard in the ancient Teflia,\* and

\* Teflia was an extensive territory, comprehending more than half the county of Westmeath, and all the county of Longford. The Longford Teflia was divided into north and west Teflia; in the former of which stood Granard, an early episcopal See, planted by St. Patrick. If I mistake not, the north parts of the Longford Teflia came afterwards to be called Angalia; Cluain-broin, in which was a nunnery founded by St. Patrick, was a few miles South of Granard.

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the two daughters took the veil at Cluain-broin in the neighbourhood. St. Patrick was sorely afflicted at this rash action of Milcho, and is said to have stood three hours silent and in tears. It put a stop to his further progress northward at this time. He returned to Inis, \* the habitation of Dichu, by the same roads he came; he made the circuit of that whole territory, and in it the Faith increased rapidly.

He took his leave of Dichu, and bent his course southward by sea, keeping the coast on his right hand, and arrived at port Colbdi, † where he landed, and committed the charge of his vessel to his nephew, St. Luman, by his

\* The habitation of Dichu was said before to be at Sabhall, now at Inis; this implies no contradiction: Sabhall was the particular spot where his house stood, Inis his whole territory, which was the island or peninsula of Lecale; it is almost surrounded by the lough and bay of Strangford.

† Colbdi was a little port, which yet retains a share of its name, and is called Colp, near Drogheda, at the mouth of the Boyne. In Colp stood formerly a priory of canons regular, founded at the close of the twelfth century by Hugh de Lacy, lord of Meath; it depended on the priory of Lanthorn, in Monmouthshire, Wales.

sister, Tigrida, whom afterwards he consecrated bishop of Trim, desiring him to wait for him there forty days, while he and his disciples were travelling into the inner parts of the country to preach the Gospel. His intention in this journey was to celebrate the Festival of Easter in the plains of Bregia, \* and to be in the neighbourhood of the great triennial convention at Tarah, which at this season was to be held by king Loaghaire, and all his tributary princes, nobles, and druids or pagan priests. St. Patrick justly thought that whatever impressions were made here must have an influence on the whole kingdom, and therefore being armed with unshaken fortitude he determined not to be absent from a place where his presence was so necessary. He took up his lodgings at the house of the hospitable Sesignen in Meath, who kindly received and welcomed him. St. Patrick preached Christ and his doctrine to him ; he

\* Bregia or Mac-bregh was a large, spacious plain, extending many miles about Tarah, the residence of the monarch of Ireland, called anciently Temoria.

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believed and was baptized with his whole family. Sesgnen had a little son, of a sweet and gentle disposition, whom St. Patrick named Benignus or Benneen, that is, sweet, in Irish, from the qualities he observed in this young Christian; he was afterwards one of the successors of St. Patrick in the See of Armagh, and to him is ascribed an Irish poem on the conversion of the people of Dublin to Christianity.

From the house of Sesgnen he moved westward, and arrived on the eve of Easter at Ferta fir feic \* on the north banks of the river Boyne, where he rested in a tent erected for shelter, resolving there to prepare for the next day's solemnity. It was penal for any

\* Ferta-fir feic, in Irish, imports « the graves of the men of Fiech; » it is now called Slane. It was afterwards made an episcopal See and St. Erc the first bishop of it, but merged into the bishopric of Meath in later ages together with Trim, Duleek, Dunshaughlin, Foar, Kilsuire, Ardbracan and Slane. Christopher Fleming, baron of Slane, who was treasurer of Ireland in Henry the VIII's reign, and Elizabeth Stukely, his wife, founded there a convent of the third Order of St. Francis in 1512, in the hermitage of St. Erc.



person, at the time of the celebration of this solemn convention at Tarah, to kindle a fire in the province before the king's bonfire first appeared. St. Patrick, either not knowing or not minding this law, lighted up a fire before his booth, which, although eight miles distant from Tarah, was very visible. It was seen with astonishment from the court, and the druids informed the king that, if he did not immediately extinguish this fire, he who kindled it and his successors would hold the principality of Ireland for ever; which has hitherto happened to be a true prediction of those heathen priests as to spiritual principality.

The king despatched messengers to bring Patrick before him, and gave his positive orders that nobody should presume to rise out of his seat or pay him the least honour. But Erc, the son of Dego, ventured to disobey this command. He arose, and offered the holy father his seat; St. Patrick preached to him, and converted him; he became a person of great sanctity, and after some time was

consecrated by St. Patrick bishop of Slane. The day following, when St. Patrick and two of his disciples appeared unexpectedly at court and preached to the king and all his nobles, Dubtach, the king's poet-laureate, paid honour and respect to St. Patrick, and was converted by his preaching. Fiech, a young poet who was under the tuition of Dubtach, was also converted and afterwards made bishop of Sletty, and was the author of a poem on the life of St. Patrick. St. Anselm, archbishop of Canterbury, relates the conversion of Fingar, the son of Clito, one of the nobles at this assembly, in the same manner. The queen also and many others of the court became Christians, and although the king held out for a long time with great obstinacy, yet at last he submitted to be baptized. St. Patrick is said to have here wrought many miracles; there could not indeed, according to the projects of human wisdom, have happened a more weighty occasion for the Almighty's supporting this preacher by miracles, than when the collective

body of the whole nation was assembled together, from whose report and conviction the influence of his doctrine and works must necessarily spread through the kingdom; for it was suitable with divine Providence that the " signs of his apostolate should be confirmed, " as St. Paul expresses it, " not only in all patience, but also in signs and wonders and mighty deeds. "

## CHAPTER XI.

FROM Tarah he proceeded next to Taltén, not far from thence, at the season of the royal diversions. Here he preached to Cairbre and Connall, the two brothers of king Leoghair; the former received him with great indignity and obstinately shut his ears against his doctrine, but Connall believed and was baptized and gave St. Patrick a place to build a church on. This Connall was great grandfather to St. Columbkille. Our Saint spent the remainder of this year in Meath and Louth and the countries adjacent,

preaching, and converting great numbers of people.

About this time (434), we are told by the writers of his life, having given his benediction to his dear friend Connall, he took leave of Meath and travelled into Connaught, not forgetting the oracular dream or vision by which he thought himself more particularly called to the conversion of those parts. In his way he happened to meet the two daughters of the king Leoghair, Ethne the fair and Fedeline the ruddy, who were educated under the tuition of two druids, Mael and Caplait; he preached to them the words of truth; they heard him, and were converted together with their tutors. The lives of these pious ladies have been published by John Colgan, who assigns the 11th of January for their feast; and Probus has given us at large the sermon which he says St. Patrick preached to them.

The season of Lent approaching, St. Patrick withdrew into a high mountain on the western coast of Connaught, called Cruachan-Aickle,

\* to be more at leisure for contemplation and prayer. The writers of his life tell us, " that in imitation of our Saviour he here fasted forty days without taking any kind of sustenance. " Joceline says further, " that in this place he gathered together the several tribes of serpents and venomous creatures, and drove them headlong into the Western Ocean , and that hence hath proceeded that exemption which Ireland enjoys from all poisonous reptiles • But the earlier writers of St. Patrick's life have not mentioned it. Solinus, who wrote some hundred years before St. Patrick's arrival in Ireland, takes notice of this exemption. Venerable Bede in the eighth age mentions this quality , but is silent as to the cause, and so is St. Donat, bishop of Fesula, who , in describing his country, Ireland, hath these lines :

Far westward lies an isle of ancient fame,  
By nature blessed, and Scotia is her name ;

\* Cruachan-Aichle or rather Cruachan-Achuil, which in the old Irish signifies mount-eagle, is a high mountain in the West of Connaught, in the barony of Morisk and county of Mayo, now called Croagh-Patrick.

Enrolled in books, exhaustless is her store  
 Of veiny silver and of golden ore.  
 Her fruitful soil for ever teems with wealth,  
 With gems her waters and her air with health ;  
 Her verdant fields with milk and honey flow,  
 Her woolly fleeces vie with virgin-snow ;  
 Her waving furrows float with bearded corn,  
 And arms and arts her envied sons adorn.  
 No savage bear with lawless fury roves ,  
 Nor ravenous lion trough her peaceful groves ;  
 No poison there infects ; no scaly snake  
 Creeps through the grass, nor toad annoys the lake,  
 An island, worthy of her pious race,  
 In war triumphant and unmatched in peace.

Cambrensis treats this story as a fable, and Colgan gives it up. From these testimonies arise unanswerable arguments to prove that this exemption is owing to the nature and quality of the air or soil, or to some other unknown cause, and not to the virtues of our patron, which have no need to be supported by inventions. Solinus, not only mentions this exemption of Ireland from venomous creatures, but says that in Ireland there are few birds and no bees ; now, as he is mistaken in these latter particulars so he may be in the former. But this way of reasoning strikes



at the credit of all profane history, none being exempt from error ; besides, although we have plenty of birds and bees now, yet it may admit of some question whether we had very many in the age of Solinus. The Britons, in the time of Cæsar, had no corn, especially in the inland countries, but lived on milk and flesh. The food of the ancient Irish was, for the most part, milk, butter and herbs, from whence Strabo calls them *herb-eaters*. If there was a scarcity of corn among the Irish in the days of Solinus, it may seem to follow that there could be no very great plenty of birds, since there was not sufficient food for the support of the several tribes of them, especially such as lived on corn ; and it may be observed at this day that birds abound most in the corn-countries of the kingdom. There are several species of birds among us now, which were unknown to our ancestors, and particularly it is not many years since the magpie first visited us. As to what Solinus mentions, that there were no bees in Ireland at the time he wrote, I shall not take upon

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me to defend the fact, but only observe that Madomnoc or St. Dominic of Ossory, who flourished about the middle of the sixth century, is by the writer of his life said to be the first who brought bees or at least a particular sort of bees into Ireland, which Cambrensis, Peter Lombard, and many others confirm.

Having finished his devotions on Mount Aichle, St. Patrick descended into the plain to forward the work of his mission, and after converting great numbers there he celebrated the Festival of Easter. In this place he founded a church in the territory of Umalia \* or Hy-malia, and placed over it one of his disciples, the humble Senach, who was so regardless of vain glory as to make a request that the church might not be called after his name.

\* Umali or Hy-Malia, an ancient territory in the South-west of the county of Mayo, seated on the Western Ocean, comprehending the barony of Morisk, or at least the maritime parts of it and perhaps the half-barony of Ross in the county of Galway as far as the banks of Lough-corb.

## CHAPTER XII.

FROM hence he moved northward until he came to Tyr-Amalgaid, all the way preaching and converting multitudes. It was in this territory the wood of Foelut stood, concerning the inhabitants of which he had the lively dream or vision before mentioned. He looked upon this as the place to which he was more particularly appointed, and did not fail to lay hold of the opportunity which here presented itself. At this time the seven or twelve sons of Amalgaid, contending about a successor to the throne of their father, had here convened all the nobles and people of that province to a council. He preached with boldness among them, and is said to have wrought many miracles for their conversion, especially among the druids. The writers of his life, with whom Nennius and Matthew of Westminster agree, say that he baptized in one day the seven sons of Amalgaid and twelve thousand others. St. Patrick himself mentions many thousands as converted

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on this occasion. Among this people he planted a Church, and placed over it Mancenus, a religious and devout man, and one well skilled in the holy Scriptures. It would be a tedious journey to travel with him step by step through this province, in which he continued seven years, preaching in every quarter and baptizing wherever he went, so that he may be said to have wrought almost a general conversion in it. Colgan reckons up the particular names of forty-seven parishes planted by him here, over which he placed as many pastors.

The last Church he founded in Connaught (441) was at Cassiol-Irra, \* in that part of it now called the county of Sligo, of which he made St. Bron bishop. From hence he travelled along the maritime coasts of the North of Connaught by Sligeach, Drumeliabh and Ross-Clogher, until he arrived at Magh-Ean in the south parts of Tirconnel in Ulster,

\* Cassiol-Irra, now simply called Cashel, is a church and village lying in the barony of Leny and county of Sligo, between the rivers Unchin and Owenmor, about six miles South of Sligo.

where he continued some time and founded a Church called Domnach-Mor Magh-Ean. \* He then crossed the Erne near Easroa or Ashroe, and passed through all Tirconnel, preaching, converting, and planting parishes every where, until he arrived at Ailech-Neid, the seat and residence of prince Owen, one of the sons of king Neil, whom he converted with all his family. He generally addressed himself first to the princes and great men, wisely judging that the populace would easily be prevailed on to follow their leaders, according to that saying of the poet, \* The monarch frames the morals of the State. \* From the peninsula of Innis-Eoghain or Inis Owen he

\* Sligeach, now called Sligo, is a well-known seaport-town, seated in a county and on a river and bay of the same name. Drumeliabh, now called Drumcliffe or Drumelive, though anciently an episcopal See, is now but a sorra village in the barony of Carberry and county of Sligo, about three miles due North of Sligo. Ross-Clogher is a barony in the county of Leitrim, in the north part of which stands a village of the same name near Lough-melvin. Magh-Ean is a large plain lying in the South of the county of Donegal, extended between the bay of Donegal and the river Erne and Drabhois. Easroa is a great cataract or waterfall on the River Erne.

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passed the Foyle between Derry and the Lough, and came to the river Fochmuine, \* about which neighbourhood he continued seven weeks and founded as many churches ; and then returned to Inis-Eoghain the same way, and travelling northwards continued there about the river Bredach forty days, where he founded the church of Domnach-Bile, and converted these northern parts of the peninsula to Christianity. From thence, passing over the narrow Frith at the north end of Lough Foyle, he kept along the shore till he came to Duncruthen, † where he founded a church and placed a pastor over it. In these parts he continued seven weeks, and converted Sedna, the son of Trena, and all his clan.

Then he passed the river Bann at Cuil-

\* Fochmuine, now corrupted into Faughan, a river rising in the barony of Tirekerin in the county of Derry, which taking a N. N. W. course falls into Lough-Foyle about a mile East of the mouth of the Foyle.

† Dun-cruthen or the castle of Crutheni is now called Dunbo, a parish church in the north parts of the barony of Coleraine and county of Kerry.



rather, \* and made some stay in the territory of Lea, where he formed the resolution of proceeding both through Dalrieda and Dalaradia. In the former of these territories he had never been before, and in Dalaradia he made but a short stay, having retired from thence oppressed with grief for the cruel fate of Milcho. I shall not follow him through those districts, but only observe that wherever he went he preached the Gospel, converted the countries, erected churches and established ecclesiastical discipline. He spent two whole years in this progress, from the time he left Connaught until he arrived at Lugh or Ludha, now called Louth.

He staid here some time, at a place called afterwards Ard-Patrick, to the East of the town of Louth; he intended to have built a church and to have fixed a bishop's See at Louth, but was prevented herein by the religious Mochthe, who, arriving from

\* Cuilrathen, now called Colerain. Lea was an ancient territory in the North of Ulster, in the county of Antrim and extended along the east banks of the Bann.

Britain at this time, set about building a church here, and became himself first bishop of Louth.

From hence he moved northward to Clogher, and founded there a church and bishop's See, which for some time he himself governed, but then surrendered it to Mac-Cartin, the old companion of his travels both in Italy and Ireland, who is accounted the first bishop of Clogher.

### CHAPTER XIII.

AFTER spending some time in Ard-Patrick and Clogher and the neighbouring countries, he this year (445) moved to Druim-Sailech, afterwards called Armagh Daire. The lord of the territory made him a present of the place. Here he laid out a city, large in compass and beautiful in situation; built a cathedral, monasteries and other religious places; drew to it inhabitants both secular and spiritual, and therein established schools and seminaries of education. Ware places the foundation of the Church of Armagh in

455, which surely must be an error, else that exact writer must be supposed to contradict himself in the same page; for he says that St. Patrick committed the care of the Church of Armagh to St. Benignus ten years after, and that St. Benignus resigned in 465; by which account he must be understood to resign the See at the same time as he was promoted to it. But Usher is more exact when he places the foundation in 445, the succession of St. Benignus in 455, and his resignation, with the advancement of Jarlath, in 465.

His labours everywhere met with such prodigious success, that he had not assistants sufficient to gather in so large a harvest. To obtain therefore coadjutors and fellow-labourers for this pious work, he crossed over into Britain this year, 447. He found that island miserably corrupted with the Pelagian and Arian heresies; but he took such pains while he staid there, that he recovered multitudes of that country from those pestilent infections. Here he found a great many men of learning and piety, whom

he engaged to assist him in the conversion of the Irish, and consecrated thirty of them bishops before he returned. He went to Liverpool to take shipping, and on his approach to that town the people came out to receive him, and at the place where they met him erected a cross in honour and memory thereof, and called it by his name, which to this very day it bears.

John Seacome, a native of Ratoath in the county of Meath, and alderman of Liverpool, in his History of the Isle of Man, relates, that St. Patrick and his companions having rested and refreshed themselves some time at Liverpool, put into the Isle of Man, where he found the people very much given to magic, but, being overcome and convinced by his preaching and miracles, were either converted or expelled the island.

St. Patrick placed here St. German (447), one of his disciples, who travelled with him from Rome, and was, according to some writers, a canon of the Lateran church and a companion of Auxilius and Isernius.

This German was a holy man, says Joceline, proper to rule and instruct the people in the faith of Christ, and he was appointed bishop of the Isle of Man, but died before St. Patrick, who sent two bishops to supply his place, St. Conindrius and St. Romulus, of whom there is little memorable, but one or more of them survived St. Patrick, and died in 494; St. Maughold succeeded him as bishop. But to return to St. Patrick; — besides the Isle of Man, he is said to have visited many of the neighbouring islands.

St. Patrick returned to Ireland early in the year following, 448, and visited his new See of Armagh, where in conjunction with Auxilius and Isernius he held a synod, the canons of which are yet extant. In the eighth are the footsteps of the ancient combat for the trial of truth, it being there provided, • That if a clerk become surety for a heathen and be deceived, he shall pay the debt; but if he enters into the lists with him, he shall be put out of the pale of the Church. • The fourteenth lays a penance on those who

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should have recourse to soothsaying, or the entrails of beasts, for searching into future events.

Having broken up this synod, he took his journey to Leinster through Meath, and passing the river Finglas, \* came to Ballyath-Cliath, now called Dublin: the people, not unacquainted with his fame, flocked out in multitudes to welcome him. Alphin, the son of Eochaid, is said to have then been king of that place, to whom St. Patrick preached, and having converted him and all his people by the fervour of his zeal in preaching and by restoring to life his son and daughter, whereof one was drowned and the other died of sickness, the king and people were baptized in a fountain called St. Patrick's Well, South of the city of Dublin.

\* Finglas, a village two miles from Dublin, formerly an episcopal see and an abbey, now a parochial church, dedicated to St. Kenny. It gave the title of *baron* to Thomas Windham. lord high chancellor of Ireland. Colgan relates that in Finglas Abbey were buried St. Flanius, whose feast was kept on the 21st of January; St. Noe, 27th Jan., and St. Dublinterius, May the 15th.



This well, according to Joceline, owes its birth to a miracle wrought by St. Patrick in favour of his landlady who complained of the scarcity of fresh water. Having recourse to prayer in presence of many, St. Patrick struck the ground with the *staff of Jesus*, and there immediately sprang up a most excellent fountain, which, according to the above quoted author, was reputed to be of great virtue in curing many disorders. He built a church near this fountain, on the foundation whereof the noblest cathedral in the kingdom has been since erected, which still bears his name. Usher tells us, in page 863 of his *Primordia*, that he had seen this fountain, which stood near the steeple, and that in 1639 it was shut up and enclosed within a private house.

The same antiquarian cites from the black book of Christ Church a passage, which he inserts in the 497th page of his *antiquities of the British Church*, wherein it is mentioned that St. Patrick celebrated Mass in one of the subterraneous vaults of Christ Church,

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\* which in after ages was called St. Patrick's Vault. The cathedral of the Blessed Trinity was afterwards built over the vaults. Many such may be seen to this day in France ; for there are subterraneous chapels under the abbatial church of St. Geneviève and the parochial one of St. Sulpice in Paris, and also under the cathedral of Chartres and St. Victor's church at Marseilles, and several others ; also in England, St. Faith's was under St. Paul's, and at Canterbury there is a church under that cathedral. Captain Stephens, in the sixth page of his *Monasticon Hybernicum*, writes that this cathedral is so ancient that several authors agree that it had been built under ground before the coming of St. Patrick to Ireland. Perhaps St. Palladius had appointed St. Silvester Sydonius, or Salo-nius Gregory, or Benedict or some other of his companions, bishop of Dublin, which is

\* Christ Church was built over the place where the arches or vaults were founded by Sitricus, the son of Amlave, king of the Ostmen of Dublin, by Donat, bishop of Dublin, about the year 1038.

far more ancient than Ossory, of which Kyran was bishop, or Emley, of which St. Albeus was bishop, or Trim, of which St. Luman was bishop, according to Usher, twelve years before Armagh, which was not built till 454. St. Patrick in 448 celebrated Mass in Dublin, which was called Eblana by Ptolomy, who flourished under the emperor T. Aurelius Hadrianus and Antonius Pius ; whence it follows that none of the three Norwegian brethren, Amelachus, Sitricus, or Ibor, were the first founders, but only the repairers and fortifiers of it, a little before the Danish war ; and Donat, not the first bishop of Dublin, but only the first Ostman bishop of Dublin ; for it is highly improbable that St. Patrick would leave a Church at Dublin in 448 without a bishop to preside over it, and in this particular instance deviate from his universal practice in other places ; and by that means introduce a different species of church-government from what he had settled in all other parts of the Kingdom, according to the form which in the course of

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his travels he had observed in all the Churches of the Roman empire ; and though the records of this Church placed Donat the first bishop thereof, it is to be observed that the monuments preceding the eleventh century were lost, as the learned father Hugh Ward, a minorite of the Irish convent of that Order in Louvain, who was admirably skilled in Irish antiquities, justly remarks in his life of St. Rumold, bishop of Dublin and martyr, dedicated to the then archbishop of Mechlin and primate of Flanders. Yet, in some manner, the silence of records are at best but a negative argument, and consequently inconclusive. However, the silence of these records are supplied by biographers and historians, who mention St. Livinus, bishop of Dublin in 620 ; St. Wiro, bishop of it in 650 ; St. Disibod, its bishop in 675 ; and St. Cormac in 746. St. Gualaser, who was predecessor of St. Rumold, governed the church of Dublin in 770, and after him St. Sedulius in 785. Moreover, Peter Walsh observes, in page 438 of his Prospect of Ire-

land, that Dublin was a considerable place in the days of Bennin, seeing that it had then, or at least before his time, a king, and was a kingdom of itself different from that of Leinster ; yet afterwards, probably, was destroyed, though the time of its being razed is not exactly known ; yet certain it is, that St. Patrick converted and confirmed the inhabitants of Dublin in the Christian faith, on which subject there is extant an Irish poem, ascribed to St. Benignus or Binenus, St. Patrick's disciple, and immediate successor in the See of Armagh. St. Patrick in the mission of Dublin may be justly compared to a lamb among wolves, but most happily changed those very wolves into lambs. The zealous labours of this eminent luminary changed this great city into a fruitful and delicious garden, and to secure the conquests which Jesus Christ had made through his ministry the glorious Saint was the occasion of building in and about Dublin several churches on the ruins of idolatrous temples, furnishing them with virtuous and indefatigable pastors, and founding monasteries of both

sexes for the reception of such as desired to retire from the follies and vanity of this deceitful and uncertain world. These regulations were not made without much difficulty ; yet he found it a task much more arduous to reform the heart, and to root out paganism and vice when fortified by custom and long habits ; but his constant application to the great work, his patience, humility and invincible courage conquered all opposition. He had the comfort to see his labours, which were truly apostolical, crowned with success among the inhabitants of Dublin ; such, at least, as were not Christians before his coming, he entirely converted to Christianity. Divine providence, which had selected St. Patrick for the total conversion of so populous and noble a city, endued this champion of the Gospel with all the natural qualities which were requisite for the functions of an apostle. His genius was sublime and capable of the greatest designs, his heart fearless, his charity was not confined to words and thoughts, but shone out in works and actions



and extended itself to the service of his neighbours, to whom he carried the light of the Gospel. In fine, after the Saint had made a very considerable stay in Dublin, he gave its inhabitants and their posterity his blessing, at the same time prophetically insinuating the future happiness and prosperous state of this ancient and pious metropolis.

St. Evin, abbot of Ross-mac-treoin, not far from the river Barrow in the diocese of Ferns, about the close of the sixth or the beginning of the seventh century, \* relates that, after St. Patrick had confirmed the inhabitants of Dublin in the Christian faith by the zeal of his persuasive preaching, and by the efficacy of his pious miracles, he went to a neighbouring village, now called Castleknock, the seat and estate of a certain infidel, named Murinus, or ra-

\* His feast is celebrated on the 22d of December. To him is dedicated the church at the new bridge of Ross which was granted by William Marshall, Earl of Pembroke, to the prior and convent of St. John the Evangelist, near Kilkenny.

ther Fullenus, according to Colgan, whom the apostolical preacher hoped to convert, and having signified that he wished to speak to him, he replied that he was about to sleep and unwilling to be disturbed ; and the same message was repeated, to get rid of the importunities of the Saint, who found him as obdurate as ever Moses found Pharaoh.

## CHAPTER XIV.

St. Patrick, having preached through several parts of Leinster, propagated the faith and settled bishops in it ; towards the close of the year 448 he took a journey to Munster, which he had hitherto put off, not doubting but his precursors had made a good progress in these parts ; and so indeed they had. But the conversion and baptism of Angus, the son of Naitfrach, king of Munster, was reserved for St. Patrick. The king, hearing of his coming into his territories, went out with joy to meet him in the plains of Fennor, and

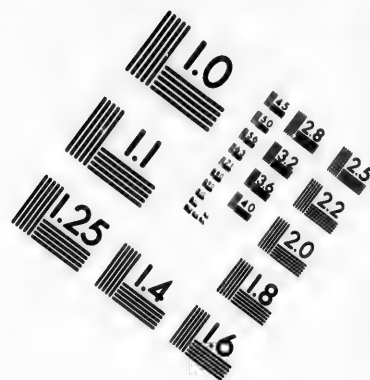
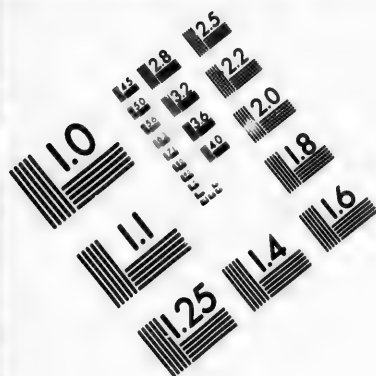
conducted him with all honour and respect to his royal city of Cashel, where he and all his family attending to the words of St. Patrick were convinced and baptized. The saints Ailbe, Declan, Kieran and Ibar visited the king and St. Patrick, and they held a synod together, wherein they made several regulations profitable to the government of the Church and the establishment of ecclesiastical discipline. But these holy men had almost separated on account of some points which were not easily settled; for the saints Ailbe, Declan, Kieran and Ibar, who had derived their commissions from the same source as St. Patrick and were antecedent to him in point of time, with reluctance submitted to his legatine authority. The three first, for the sake of union in the Church, were after a short contest easily prevailed on; but Ibar with some obstinacy adhered to his own opinion, not willing that any but a native of Ireland should be acknowledged the patron of it. However, after some debates, he was at

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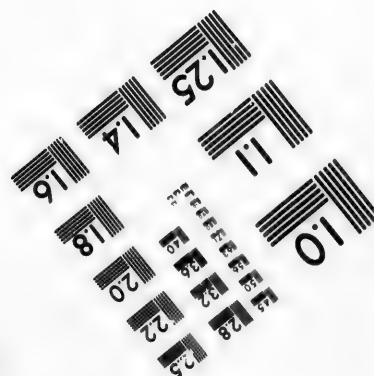
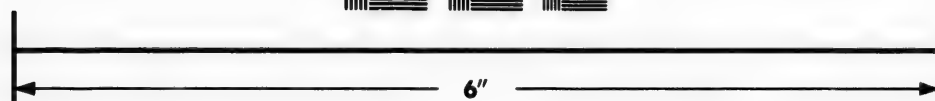
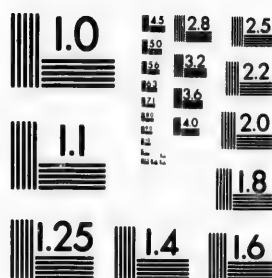
last prevailed on to submit out of regard to the great pains St. Patrick had taken and to his extraordinary success. Emly was in this synod conferred on St. Ailbe, and St. Declan was confirmed bishop of Ardmore; St. Kieran was settled in the See of Sageir, which in process of time was translated to Aghavoe, and from thence to Kilkenny; St. Ibar was created bishop of Beg-Eri. Things being thus settled and the synod dissolved, St. Patrick left Cashel and travelled through Ormond to Kerry and the most remote parts of Munster; in which province he continued preaching and executing other functions of his ministry about seven years.

St. Patrick founded the Church of Ardagh in the county of Longford, 454, and consecrated St. Mæl (the son of his sister Darerca) bishop of it; St. Mæl was not only bishop but also abbot of this church. Joceline says, «that St. Mæl, like St. Paul, got his livelihood by the labour of his own hands.» He is said to have written





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a book on the Virtues and Miracles of St. Patrick, who was then living. He died on the sixth of February, 487, according to the Ulster annals, but according to others, in 488, five years before his uncle, and was buried in his own church of Ardagh; he was succeeded by his brother, St. Melchuo, who, according to Colgan, followed his uncle, St. Patrick, out of France into Ireland before the year 454, and was an unwearied companion of his labours and a zealous imitator of his virtues.

St. Patrick went back through Leinster, and proceeded to the northern parts of Ulster, round which he made frequent circuits during the following six years, converting the few who yet remained heathens, and comforting and fortifying those in the Faith whom he had brought over to a sincere sense of the Christian religion. The same year he relinquished the See of Armagh, and appointed St. Benignus, or Binen, his successor in it. He employed a great part of these six years in founding Churches, visiting such as had been

before founded, and placing proper pastors over them.

He settled the Church of Ireland on a solid foundation, and ordained bishops and priests through the whole island, according to the system he had seen in other countries. Thus he established the same kind of church-government as was used in the several parts of the Roman empire ; and it is observable that, in some of the Sees fixed by him, the succession has been continued down to this day.

He took a journey to Rome in 461, to render an account of the fruits of his mission. The Pope received him with joy, confirmed him, as Joceline says, in his Apostolate of Ireland, and sent him back armed with the legatine authority. That writer adds further, that he adorned him with the pallium ; but Roger Hoveden and the annals of Mailross deny that the Pope ever sent a pallium to Ireland until the year 1151 or 1152, in the legation of Cardinal Paparo, which is confirmed by St. Bernard, who says, in the life of St. Malachy,

that the use of the pallium, which is the plenitude of honour, was wanting from the beginning. This shakes the authority of Joceline and the writers subsequent to him, who would make the legatine authority, and the use of the pall, as early as the age of St. Patrick, and confounds the unguarded assertion of Baillet, who makes the legatine authority descend in course with the archbishopric of Armagh from St. Patrick to his successors : if this were so, it must be for Benignus that St. Patrick obtained the pallium and legatine authority, for he was at this time archbishop of Armagh.

He returned to Ireland in 463, and took Britain in his way, where he staid but a short time, which he employed in founding monasteries and repairing such as had been destroyed by the pagans, which he filled with monks, and laid down rules for them. Thus Probus tells us that St. Patrick had received the monks' habit from his uncle, St. Martin, and likewise the institutes which were afterwards observed in Ireland and called Cursus

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Scotorum. A number of bishops and other holy men accompanied him on his return.

## CHAPTER XV.

OUR Apostle lived thirty years after this, which he employed for the most part in retirement and contemplation, being old and unable to perform the active part of his charge. He did not however neglect the concerns of the Church which he had planted and watered ; he held synods and ecclesiastical councils, by which he rooted up and destroyed whatever was practised contrary to the Catholic faith. He settled and established rules consonant to the Christian law, to justice, and the ancient canons of the Church. Nennius says of St. Patrick (and is followed therein by others) that he wrote 365 alphabets, founded 365 churches, ordained 365 bishops and 3000 priests.

The number of the churches, however great, has been underrated by Nennius ; for Colgan says they amounted to upwards of

700, of which he names 196 besides 66 in Leinster alone not mentioned.

To the frivolous objections started by Dr. Ledwich against Nennius's numbers we have opposed the satisfactory observations of Dr. Lloyd. From the same work we submit to the reader's perusal the following additional explanation of those numbers.

« Perhaps the meaning might be, that besides those thirty bishops, which St. Patrick ordained for the bishop's Sees, he also ordained as many suffragans as there were rural deaneries; in each of which there were eight or nine parish priests, taking one deanery with another. If St. Patrick so far consulted the ease of the bishops or the people's convenience, he might do it without altering the species of church-government; but no man, that writes of the church-government of Ireland, speaks of any thing there in those times which was otherwise than it was in the Churches of the Roman empire. »

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of his life between the monasteries of Sallallum or Saul, and Armagh. Nor was he easily drawn out of these retreats, unless some urgent business relating to his function called him abroad. Pleased with the success of his labours, he concluded his ministry and his life in the abbey of Saul on the 17th of March, 493, in the 120th year of his age, and was buried at Down.

As the place of his birth, so that of his death and burial, is much contested; some affirm that he died and was buried at Glastonbury in England, and of this opinion is William of Malmsbury in his antiquities of that abbey; yet in another of his works he adds this cautionary remark to his assertion, namely, « if we may venture to believe it. » Capgrave also speaks dubiously of the matter, for, having related that St. Patrick was buried at Glastonbury, he adds, « I leave the truth of this to the judgment of the reader; » and John of Tinmouth affirms it only as the opinion of the mo-

derns. Other late English writers hold the same opinion and are induced to do so, perhaps, from an equivocal signification of the word Dunlethglaisse and Glastonbury. This notion is confirmed by a passage related by Usher out of a manuscript life of St. Patrick remaining in the public library at Cambridge written by an Irishman ; wherein it is said, that his resurrection would be at Dunelege-Glaise to which passage is added, « *Quod nos dicimus in nostra lingua Glastingabyri, i. e. Glastonbury.* » An error of the person might also have induced the English writers to think that our Apostle was buried at Glastonbury : for there were three Patricks in early times besides our Saint ; the first was called Patrick the elder, a disciple of the great St. Patrick, and, according to some writers, his suffragan in the See of Armagh ; the second was Patrick junior, who was a disciple and nephew to our St. Patrick ; the third was the abbot Patrick, who flourished about the years 850. One of these four Patricks is said to have been

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buried at Glastonbury, but which of them it was is uncertain.

I know not on what authority St. Bernard affirmed that St. Patrick was buried at Armagh, for all Irish writers agree that St. Patrick was buried at Down in Ireland. Thus St. Fiech, bishop of Sletty, who was the disciple of St. Patrick, asserts that when he sickened he had a desire to go and be buried in Armagh, but was hindered by the interposition of an Angel ; and the ancient scholiast on that writer says, « that he was at Saul when he fell sick, and began his journey towards Armagh, desiring to be buried there. » The writer of the third life of St. Patrick, supposed to be one of his disciples, asserts that he sickened at Saul and died at Down. Another writer, supposed to be St. Elerane, the Wise, who wrote the life of St. Patrick towards the close of the sixth century, relates a battle fought between the Airtherians and Ulidians concerning the property of his body, and concludes that it was buried at Down ; so

doth St. Evin, in the tripartite life of St. Patrick ascribed to him. St. Ultan in the Life of St. Bridgid is positive in that particular : from these and other authorities we may give Down the honour of containing his sacred remains ; with which several English writers agree, and Cambrensis affirms that the bodies of St. Patrick, St. Bridgid and St. Columba were not only buried at Down, but were also there taken up and translated into the shrines by John Courcey who sent a supplication to Rome on that account. To this purpose Cambrensis gives us these verses :

*Hi tres in Duno tumulantur in uno  
Bridgida, Patricius atque Columba pius.*

In Down three Saints one grave do fill,  
Bridgid, Patrick and Columbkille.

*Or :*

One tomb three Saints contains ; one vault below  
Does Patrick, Bridgid and Columba show.

*Or rather thus :*

Three Saints one shrine in Down's cathedral fill  
Patrick and Bridgid too with Columbkille.

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The English invaded Ulster in 1185 ; when in 1186 St. Patrick's relics were found, together with those of St. Columba and St. Bridgid, by Malachy the third bishop of Down, they were by the Pope's nuncio, on the 9th of June most solemnly translated to a more honourable place, prepared in the cathedral of Down , which afterwards bore the name of St. Patrick. At the translation of these sacred relics there assisted , besides Cardinal Vivian of St. Stephen's in Monte Celio, (Legate *a latere* of the Apostolic See, sent for that purpose by Urban III.), nine bishops, several abbots and other dignitaries, as also John Courcey, prince of Ulster. It was enacted in that venerable assembly, that the solemnity of the finding of those relics should be yearly celebrated throughout all Ireland for ever, on the 9th of June, with an octave, as appears from the historical lessons of the divine Office composed on that occasion, which was reprinted by Thomas Messingham and John Colgan from the ancient breviaries made use

of in Ireland before the so-called Reformation. It is indeed true that this office is not composed with such exactness as is to be wished ; however, if this feast be ever revived, that defect may be soon supplied from the Offices, which are either in the Parisian or Cluny breviary, on November the 8th, retaining only the historical lessons of the second nocturn. In some ancient martyrologies the feast of this translation is deferred to the 10th, on account of St. Columba's solemnity which is kept on the 9th of June; but in St. Patrick's church at Roan it is observed on the 17th day of March, which seems to be the most proper day. The reason of its being celebrated with an octave is , because, as St. Patrick's feast always happens in Lent , and is therefore kept without an octave , (though not so in Murcia,) this is in some measure to supply that defect. The church of Down and the Saint's shrine were profaned by Leonard. Lord Grey, lord deputy of Ireland, in 1538, but his sacrilege was punished by

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the loss of his head on a scaffold on Tower-hill.

## CHAPTER XVI.

The deference paid by the faithful to the mortal remains of Saints has been a most ancient practice : the Marcionites . who opposed it, were reputed heretics, as Magnes relates in his fourth book against Theosion. Vigilantius, who impugned the said devotion, was proscribed as a heretic, and St. Jerome wrote against the heresiarch. It is recorded in the nineteenth verse of the fifteenth chapter of Exodus, that Moses quitted Egypt to go into the land of promise to search for the bones of the patriarch Joseph. The wise and prudent king Josias, after having destroyed the altars of the idols, burnt the bones of the false prophets, which were made use of in the greatest abominations. Having found in the same place the sepulchre of a prophet of the true God, he revered his

ashes, and prevented them from being profaned by touching them.

Besides, the same fourth book of Kings mentions that after the prophet Eliseus was dead and buried, certain men, carrying the corpse of a dead man to his grave, were frightened by robbers, and cast down the body into the prophet's sepulchre, which, as soon as it touched his bones, came to life again. The end of this great miracle, wrought by the Almighty and recorded in Scripture, was to let the people then present and posterity know how much he valued and esteemed the very bones of his great servant, when he thus inverted the order of nature to manifest it. Again, in Acts xix., it is mentioned, that " God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them and the evil spirits went out of them. " The same Acts record, in the fifteenth chapter, verses 12 and 15, " that by the hands of the apostles were wrought

many signs and wonders among the people ; inasmuch , that they brought forth the sick into every street, and laid them on beds and couches, that at least the shade of Peter , passing by , might overshadow them. »

Eusebius Cæsariensis, in the fifteenth chapter of the fourth book of his Ecclesiastical History, gives an account of the martyrdom of St. Polycarp, a disciple of the apostles, which account Eusebius extracted from a letter from the Church of Smyrna, written to that of Pontus, relating the whole trial and execution of that prelate, which, he says, was extant in his days and seen by himself. In it, as Eusebius affirms, we are informed that, when St. Polycarp was burnt, the Christians gathered his bones with more earnestness than if they were precious jewels and more pure than gold , and laid them up in a proper place. St. Gregory Nyssen, in his funeral oration of Theodorus the martyr, speaks thus both of his soul and body : « The soul indeed, » says he, « since it went on

high, is at rest in its own place, and, being dissolved from the body, lives together with those of its own likeness ; but the venerable and immaculate body, its instrument, being dressed and adorned, is with much honour and veneration deposited in a magnificent and sacred place. » St. Austin wrote thus to Quintianus concerning the relics of St. Stephen, which he sent by the bearers of his letters : « They carry indeed the relics of the most blessed and most glorious martyr St. Stephen, which your holiness is not ignorant how conveniently you ought to honour as we have done. » St. Gregory Nazianzen in his oration on St. Cyprian says, « the dust of St. Cyprian can, with faith, do all things, as they know who have experienced it and have transmitted the miracles to us. » St. Chrysostom speaks thus of the relics of St. Babyla : « The miracles, which are daily wrought by the martyrs, abundantly confirm our opinion. » St. Jerome in his book against Vigilantius, in which he calls him a new monster who merits the name of Dormitantius, thus says,

• Vigilantius is sorry that the relics of the martyrs should be covered with a precious veil, and not rather bundled together in rags or sackcloth and cast on the dunghill, that Vigilantius alone, drunk and asleep, might be adored. • Several national and provincial councils in the primitive Church have decreed that no altar should be consecrated, except relics be set in them. St. Athanasius, St. Cyril of Jerusalem, St. Basil, St. Justin, St. Epiphanius, St. Paulinus, Eusebius, Emissenus, Theodoretus, Sulpitius, Severus, St. Leo, St. Gregory the Great, Venerable Bede and many more in sundry places extol the veneration which all antiquity had for the relics of Saints.

All ecclesiastical historians, Eusebius, Socrates, Theodoretus, Sozomen, Evagrius, Nicephorus, Rufinus, Sulpitius and many others record innumerable miracles wrought at the shrines and relics of Saints. St. Austin, in the eighth chapter of the twenty-second book of the City of God, enumerates more than twenty miracles wrought at the

altars where the relics of St. Stephen, the proto-martyr, were preserved.

Thus much by way of digression ; let us return to the great St. Patrick. He was truly mortified in the flesh but enlivened in the spirit, constantly girded his loins with a rough and coarse hair-cloth, and laboured for his livelihood, like St. Paul, in fishing, tilling the ground, and particularly in building churches. He generally kept in his company some lepers, whom he served and attended most carefully, washing with his own hands their sores and uicers, and providing them with all manner of necessaries. His humility was so extraordinary and great, that he was not in the least elated with the graces which the Almighty bestowed upon him in great abundance, but thought and styled himself *the greatest sinner in the world and the most contemptible amongst men*. From this humility proceeded his sweet and amiable conversation, by which he accommodated himself to all sorts and conditions of people, and so gained their affections, that, (as the

apostle speaks of the Galatians,) *if it could be done, they would have plucked out their eyes and given them to him.* They pressed our Saint to accept of very large presents, which he always refused, except what he employed in relieving the indigent members of Jesus Christ, or in erecting altars to his august and most adorable name. This holy and austere man, the lustre of whose virtues had long charmed and edified the world, was in a manner sustained by his zeal alone ; but how painful soever were his functions, he acquitted himself with promptitude and joy. The least of his business, in all his travels, was to labour, so that what St. Chrysostom styles St. Paul may not be improperly applied to this apostolic prelate, in calling him a winged labourer, *Pennatus Agricola*, for he ran through the world with an incredible swiftness, and, as it were, on the wing, yet not without labour, nor was that labour without fruit; but rooting out idolaters, whose idols could no more stand before him than could Dagon in the presence of the ark ; reforming manners , establishing Christian



piety, and bringing numbers under the banner of the cross : he left no corner of the kingdom unvisited. The fatigues of so laborious and difficult a mission might seem a very sufficient mortification : the badness of the roads, the great variety of bad weather, and the stupidity and obstinacy of those he had to deal with, gave him trouble enough to ground an excuse for not practising austerities on himself ; but this second Paul, fearing that whilst he preached to others he should become a reprobate himself, was not so tender of his own person ; he joined rigorous fasts and other penitential severities to his apostolic labours.

Baillet relates that his biographers mention him to have daily rehearsed the whole psalter with a great number of prayers, and that he mortified himself every night by repeating fifty psalms in the water, and then taking a little sleep upon the bare ground, with a stone under his head for a bolster, until he was fifty years of age.

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*We will conclude with the following reflections,  
extracted from the Rev. ALBAN BULTER'S sketch  
of our Saint's life.*

THE apostles of nations were all interior men, endowed with a sublime spirit of prayer. The salvation of souls, being a supernatural end, the instruments ought to bear a proportion to it, and preaching should proceed from a grace which is supernatural. To undertake this holy function without a competent stock of sacred learning, and without the necessary precautions of human prudence and industry, would be to tempt God. But sanctity of life, and the union of the heart with God, are qualifications far more essential than science, eloquence and human talents. Many almost kill themselves with studying to compose elegant sermons, which flatter the ear, yet produce very little fruit. Their hearers applaud their parts, but very few are converted. Most preachers now-a-days have learning, but are not sufficiently grounded in true sanctity and a spirit of devotion. Interior humility, purity of heart, recollection, and the spirit and assiduous practice of holy prayer are

the principal preparation for the ministry of the word, and the true means of acquiring the science of the Saints. A short devout meditation and fervent prayer, which kindle a fire in the affections, furnish more thoughts proper to move the hearts of the hearers, and inspire them more with sentiments of true virtue, than many years employed barely in reading and study. St. Patrick and other apostolic men were dead to themselves and the world, and animated with the spirit of perfect charity and humility, by which they were prepared by God to be such powerful instruments of his grace, as, by the miraculous change of so many hearts, to plant in entire barbarous nations not only the faith, but also the spirit of Christ. Preachers, who have not attained to a disengagement and purity of heart, suffer the petty interests of self-love secretly to mingle themselves in their zeal and charity, and we have reason to suspect that they inflict deeper wounds on their own souls than they are aware of, and produce not in others the good which they imagine.

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## APPENDIX.

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TRIM, the chief town of the county of Meath, was formerly an episcopal See, and the first erected in Ireland, in 432, by St. Luman, nephew of St. Patrick, who appointed him the first bishop in Ireland. St. Luman's feast is kept on the 11th of October; the church, now only parochial, is dedicated to St. Patrick. The church of the abbey was dedicated to the B. V. Mary, of whom there was a most famous statue, adorned with many and various donations of pilgrims, who came far and near to visit it, which were taken and the statue burnt in 1538. In the suburbs of Trim, called Newtown, stood a stately priory of canons regular, the spacious ruins of which remain. Simon de Rochfort, bishop of Meath, who died in 1224, held a synod in this church in 1216, the constitutions of which

are extant in Wilking's Councils, tom. 1, p. 347.

ST. MACARTIN is mentioned by writers under various names ; first , Aed or Aid , which was the name given by his parents ; secondly , Derdechrich or Derdachrioch, as much as to say , a man of two places or countries ; because he was successively abbot of Carinis and bishop of Clogher ; thirdly, Kerten MacKerten, the son of Kerten. He was one of the earliest disciples of St. Patrick, and an indefatigable assistant to him in preaching the word of God, and for many years the inseparable companion of his travels and labours, so that he was called the staff and support of his old age. Usher, in page 856 of his Antiquities of the British Churches, says he was St. Patrick's fellow-traveller in foreign countries, before he came to preach the Gospel in Ireland. He fixed his See at Clogher, where he also built a monastery at the command of St. Patrick, « in the street before the royal seat of the kings of Ergall. » He was descended from

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the noble family of Arads, the sept of which took its name from Fiactrus Araidah, who was king of Ulster about the year 240, and was the founder of many potent families, and also gave name to the territory of Dalaradia. St. Macartin died on the 24th of March, and was buried in his own churchyard some centuries after. St. Christian O'Morgair, only brother to St. Malachy, during whose life he died on the 12th of June, in 1139, was bishop of Clogher. St. Christian was buried at Armagh, in the abbey of St. Peter and St. Paul, under the great altar, where his relics were formerly preserved with great veneration.

BALLY-ATH CLIATH was the ancient name of Dublin, and it is still so called in Irish. The Black Book of Christ Church mentions that the vaults of that church were built before the coming of St. Patrick into Ireland. According to the Obituary Book of that same church the following relics were preserved in it before the so-called Reformation: namely, a large crucifix, reputed miracu-

lous ; the Staff of Jesus, which was translated in 1181 along with the Book of the Gospel used by St. Patrick and his altar-stone from Armagh to Dublin ; a thorn of our Saviour's crown ; a part of the B. Virgin's belt ; some bones of the holy Apostles Peter and Andrew ; some relics of St. Clement , St. Oswald, St. Thomas of Canterbury, St. Wolstan, and of St. Laurence O'Tool ; and finally the shrine of St. Cubius, brought from Wales in 1405. These relics were much damaged by a tempest in 1461 , but the Staff of Jesus remained whole until it was burnt in 1533. John Comyne , archbishop of Dublin and successor to St. Laurence O'Tool , held in Christ Church a provincial synod , the decrees whereof were confirmed by Pope Urban III. about the year 1186 , and are still extant although much defaced by time. Joceline says that St. Patrick celebrated the unbloody sacrifice of the Mass near the place where St. Patrick's cathedral in Dublin was afterwards built. An old church , standing in the

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south suburbs of that city and dedicated to St. Patrick, was demolished about the year 1190 by the successor of St. Laurence O'Toole.

ST. KINNIA was baptized by St. Patrick, and received the religious veil at his hands. Her memory was long sacred in the HOLY ISLE, and her relics were in veneration in Lowth, in the southern part of Ulster. Her feast was kept on the first of February.

ST. TARAHATA or Attracta also received the veil from St. Patrick. She lived at a place, called from her Kill-Attracta to this day, in Connaught. Her feast is on the ninth of February.

ST. LOMAN was, according to Joceline, a nephew of the Apostle of Ireland, son of one of his sisters. He was at all events a disciple of St. Patrick, and the first bishop of Trim, in Meath. Port-Loman, a town in Westmeath, takes its name from him, and honours his name with singular veneration. St. Forchern, son of the lord of that territory, was baptized by St. Loman, succeeded him in the bishopric of Trim, and is

honoured among the Saints of Ireland on the 11th of October.

ST. KIARAN, Kenerin, or Piran, is styled by the Irish the first-born of their Saints. He was among those who were somewhat older than St. Patrick. According to some he was a native of Ossory ; others say that he was of Cork. Usher places his birth about the year 352. Having received some information about the Catholic religion, he took a journey to Rome when he was thirty years of age that he might be instructed in its heavenly doctrine, and might learn how to practise its precepts faithfully. He was accompanied home by four holy clerks, who were all afterwards bishops : their names are Lugacius, Columbanus, Lugad and Cassan. The Irish writers suppose him to have been ordained bishop at Rome ; but what John of Tinmouth affirms seems far more probable, namely, that he was one of the twelve whom St. Patrick consecrated bishops in Ireland, to assist him in planting the Gospel in that island.

For his residence he built for himself a cell in a place encompassed with woods, near the water of Fuaran, which soon grew into a large monastery. A town afterwards arose there under the name of Saigar, but now called from this Saint Sier-keran. Here he converted to the Faith his family and clan (the Osraigs) with many others. Having given the religious veil to his mother, whose name was Liadan, he appointed her a cell or convent near his own, called in Irish Ceall Lidain. In his old age, being desirous to prepare himself for his passage to eternity in close retirement, he withdrew to Cornwall, where he led an eremitical life near the sea of the Severn, fifteen miles from Padstow. Some disciples joined him, and by his words and example trained themselves to the true spirit of christian piety and humility. In this place he ended his pilgrimage by a happy death. A town on the spot is to this day called from him St. Piran's-in-the-Sands, and a church is dedicated to his memory near St. Mogun's creek.

A great number of other Saints of the Holy Isle retired to Cornwall, where many towns and churches still retain their names. Thus St. Burian's is so called from an Irish virgin, Buriana, to whose college and church king Athelstan granted the privilege of sanctuary in 936. St. Ia, Erwine and many others leaving Ireland for Cornwall, landed at Pendinas, a stony rock and peninsula. St. Ia was daughter of an Irish nobleman, and a disciple of St. Barricus. At her request Dinan, a lord of the country, built a church on the Severn, now called St. Ies, eighteen miles from St. Piran's. St. Breaca, who was born in Ireland on the borders of Leinster and Ulster, and who consecrated herself to God under the direction of St. Bridgid (who built for her a separate oratory and convent in a place since called 'the field of Breaca'), also passed over to Cornwall along with the abbot Sinnin, a disciple of St. Patrick. They were accompanied by Maruan, Germoch or Gemoch, Crewenna,

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Helen, and king Elwen. Tewder, a Welchman, slew a part of this holy company.

ST. SENAN was born in the country of Hy-Conalls in Ireland, in the latter part of the fifth century, and was a disciple of the abbots Cassidus and Natal or Nael. He travelled for the benefit of his soul to Rome; then to Britain, where he contracted a close friendship with St. David. After his return to the Holy Isle he built many churches, and a large monastery in Inis Cathaig (an island lying at the mouth of the Shannon), which he governed and in which he resided after he was advanced to the episcopal dignity. The abbots of that house were for several centuries bishops, until their vast diocese was divided into three — Limerick, Killaloe, and Ard-fert. St. Senan died on the same day as St. David, and in the same year, about 544.

ST. ENNA or Endeus was son of Conall Deyre, lord of Ergall, a vast territory in Ulster. After succeeding to his father's

principality he forsook the world and became a monk, being induced to do so by his sister, St. Fanchea, abbess of Kill-Aine at the foot of mount Bregb on the confines of Meath. Later by her advice he went abroad, and dwelt for a time under the abbot Mansenus in the abbey of Rosnal, or the vale of Ross. At length returning home he obtained of Ængus, king of Munster, a grant of the isle of Arra or Arn, and founded there a great monastery, in which he trained up such a host of disciples illustrious for sanctity, that the island was called « Arran of the Saints ». His death must have happened in the beginning of the sixth century. The chief church of that island is dedicated in his name, and is called Kill-Enda. His tomb is shown in the church-yard of another church of that same island, called Teglach-Enda.

ST. TIGERNACH was a godson of St. Bridgid. His father was a famous general and his mother a princess. In his youth he

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was carried by pirates into Britain, and fell into the hands of a British king who placed him in the monastery of Rosnat. In exile he learnt the emptiness of all earthly pleasures, and devoted himself with his whole heart to the pursuit of true happiness in the service of God. When he returned to Ireland, he was compelled to receive episcopal consecration, but declined the administration of the See of Clogher, to which he was chosen after the death of bishop Macartin in 506. He founded the abbey of Cluanois or Clones in the county of Monaghan, and there fixed his episcopal See, which is now united to that of Clogher. He taught a great multitude to serve God in primitive purity and simplicity. In his old age he lost his sight, and spent his time in a lonesome cell in continual prayer, by which he in some measure anticipated the bliss of heaven, to which he passed in 550.

ST. BECAN is named among the Twelve Apostles of the Holy Isle; and in the fes-



tilogy of Ængus he is said to be (with St. Endeus and St. Mochua) one of the three greatest champions of virtue and leaders of Saints in that fruitful age of holy men. In building his church he frequently worked on his knees, and whilst his hands were engaged in labour he ceased not to pray with his lips, and his eyes at the same time were streaming with tears of devotion. He was of the royal family of Munster, and contemporary with St. Columba.

ST. MACAI was a disciple of St. Patrick who flourished in the Isle of Bute in Scotland, and was there honoured after his death.

ST. IBAR or Ivor is said to have been ordained bishop in Rome, and to have preached in Ireland along with St. Kiaran, St. Ailbeus and St. Declan a little before St. Patrick's arrival there. Others however tells us that he was consecrated bishop by St. Patrick. He preached in Meath and Leinster, and built a monastery in Leg-

erin or Little Ireland, a small isle on the coast of Kenselach in Leinster. In this monastery he trained up with many others St. Abban, the son of his sister Mella and of Cormac king of Leinster. St. Abban was afterwards abbot of Magarnoide in Kenselach. St. Ibar divided his time between the labours of his apostolic mission among the people, and the sweet repose of contemplation in his monastery, where he died about the year 500. His relics were kept with great veneration in the monastery of Leg-erin.

ST. MACULL or Macallus was an Irish prince, and captain of a gang of robbers, whom St. Patrick converted to the Faith. By baptism he was so changed into a new man as to appear at once to have put on perfectly the spirit of Christ. To cut off all dangerous occasions he renounced the world, and retired into the Isle of Man. St. Patrick had before this time sent St. Germanus to that isle, to plant a Church there. On the death of that holy bishop,

who is honoured as the Apostle of that isle, St. Patrick sent thither two other preachers, Conindrius and Romulus. In their time St. Macull arrived there in an open boat; and it is said that, after their death, he was elected bishop in 498 by the unanimous consent of the Manks nation. He had till then led a penitential life in the mountainous tract, called from him, St. Maughold, and where a town was afterwards built under the same name, though now scarcely a village, Ramsey being the only town within this tract. This Saint by his labours and example enlarged exceedingly the Kingdom of Christ in this isle. He is honoured in the British and Irish calendars. The year of his death is not known.

A famous monastery formerly flourished in the isle of Man at Russin, now called Castletown, the present capital of the island. In Peeling, the ancient capital, there is a parish church dedicated to St. Patrick. In the church-yard of the parish of St.

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Maughold there is a well of very clear water called St. Maughold's well, which is received in a large stone coffin. The Saint's chair, as it is named, is placed above, in which a person used to sit when drinking of the water for the cure of certain maladies. His shrine was shown there before the change of religion.

ST. BRENDAN, styled the elder, was the son of Findloga, and disciple of St. Finian at Clonard, and was born about 484. He went for a time into Wales, and lived partly under the guidance of a St. Gildas, partly in the monastery of Llan-carven in Glamorganshire. He built the monastery of Ailech and a church at Heth. After his return to the Holy Isle he founded several monasteries and schools, the chief of which was at Cluain-fearta on the Shannon, in the county of Galway. He wrote a monastic rule, which was long in repute in Ireland; and he taught some time at Ros-carbre. He died on the 16th of May in 578, in the ninety-fourth year of his age,

at Enach-duin, a convent built by him in Connaught for his sister Briga.

ST. COEMGEN or Keivin was born of parents of the highest rank in Ireland in 498. He was baptised by St. Cronan, and at seven years of age was placed under the tuition of St. Petrocus, a Briton, who spent twenty years in the Holy Isle to improve himself in virtue and sacred learning. In 510 he was put under the care of three holy anchorets — Dogain, Lochan, and Enna or Æneas—with whom he studied the sacred Scriptures three years before taking the religious habit. Later in life he founded a monastery in a vale called Glean-da-loch, situated in the East of Leinster, in the territory of Forthuatha.

Glean-da-loch signifies *Valley of the two lakes*; and a Bull of Pope Lucius III. terms it *Episcopatus insularum*. The reputation of St. Coemgen and of his monastery drew thither such a conflux of people, that soon a famous and holy city arose on the spot; the founder was raised to the episcopal

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dignity, and near the church of the abbey a cathedral was erected under the patronage of St. Peter and St. Paul. Both of these edifices stood near the middle of the long vale, which is bordered by very high mountains. From these the water falls over many craggy rocks, and feeds the two lakes and the streams which flow through the vale. At the present day are to be seen, in the most agreeable part of that vale, the ruins of many churches and monasteries built of stone, the windows of which were adorned with a great variety of curious work. The walls of seven or eight buildings, now styled the « seven churches, » are still standing ; and one of them together with its chancel and a belfry remains firm to this day. There stands separate from any other building a large round tower, like that at Kildare, ninety - five feet high, and at a mile distant stood another now almost demolished. Among the ruins are found many crosses and other figures curiously carved on a vast number of stones. The

celebrated bed of St. Keivin or Coemgen is shown on the southern side of the lough. It is a cave hewed in a solid rock on the side of a mountain. This mountain is terrible in aspect and exceedingly difficult of ascent, for it hangs almost perpendicular over the lough about three hundred feet above the water. Not far from this bed, on the side of the mountain, are to be seen the remains of a stone building, called St. Keivin's cell. It is probable that the Saint hid himself sometimes in this cell for a closer retreat, as did the great Patriarch of Western Monks, St. Benedict, in the deep cave at Subiaco, or St. Martin near Tours. Glendaloch, now commonly called the Seven churches, is about twenty-three miles from Dublin, in the county of Wicklow.

The diocese of Glendaloch was of great extent, containing all the country on the southern side of Dublin. At that period the See of Dublin was confined within very narrow limits. When however John Car-

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dinal Paparo, Legate of Pope Eugenius III., made the latter See an archbishopric in 1152, he ordered that, after the death of the Bishop of Glendaloch then living, his diocese should be for ever united to that of Dublin. This settlement was afterwards confirmed by the Pope, and carried into execution in 1214, on the death of William Piro or Peryn, the last bishop of Glendaloch.

In 549 St. Coemgen took a journey to Clonmacnois to pay a visit to St. Kiaran; but found him dead on his arrival, and assisted at his obsequies. St. Coemgen lived to a great age; he died on the 3rd of June, 618, in his 120th year, having before his death resigned the episcopal charge and attended only to the duties of his abbey. He is patron of Glendaloch, where his festival is celebrated on the third of June, on which day many resort to the Seven churches. There is also a parish church dedicated to him in the suburbs of Dublin.

ST. MACNISIVS, the first bishop of Connor, was a pupil of St. Olcan, who was a

disciple of St. Patrick, and died on the 3rd of November in 506.

ST. KIARAN, surnamed the younger (to distinguish him from St. Kiaran of Saigir), was converted by hearing a passage of the Gospel read in the church. He put himself under St. Finian, who, moved by his great proficiency and fervour, foretold that half the monasteries in Ireland would accept his regulations. St. Kiaran established a large monastery in the isle of Inis-Aingean, which was bestowed on him by king Dermotus ; he also built another great monastery and a school, through the liberality of the same monarch, in Westmeath, called Cluain Macnois, on the Shannon. This latter soon became a bishop's see. The « law of Kiaran, » as his monastic regulations are termed, was very severe. This Saint died on the 9th of September in 549, and was honoured as the principal patron of Connaught as St. Bridgid was of Leinster.

ST. FINIAN or Winin was born in Ireland at the beginning of the sixth century. He

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travelled abroad for his spiritual improvement, and after returning home founded the manastery of Maghbile. He was at length chosen bishop, and after his happy death was honoured as a principal patron of Ulster.

SR. ALBEUS, who is honoured as the principal patron of the province of Munster, was converted to the Catholic faith by some Britons, and had been to Rome before the arrival of St. Patrick in Ireland. He became a fellow-labourer of that Apostle of his country, and was ordained by him bishop, and he is regarded as the first bishop of Munster. He fixed his See at Emly, which has long since been removed to Cashel. With such a commanding authority did this apostolic man deliver the dictates of eternal wisdom to a pagan nation, such was the force with which he set forth by word and example the sanctity of the divine law, and so evident were the miracles whereby he confirmed the Glad-tidings, that the truths of the Gospel easily made their way into

the hearts of his hearers ; hence he not only brought over an incredible multitude to the faith of Christ, but infused into many the spirit of perfection, so wonderful was the art he possessed of making men and women not merely Christians but Saints. King Engus gave him the isle of Arran, and he founded in it a celebrated religious house, the inmates of which became so famous by their holy lives that from them the isle was known as « Arran of the Saints ». The constitutions, which he drew up for his monastery, are still extant in old Irish. Although zeal for the glory of God and for the salvation of immortal souls detained him in the world, he was not lest careful to nourish in his own soul the love of heavenly things. By habitual recollection and frequent *retreats* he always lived in a familiar and intimate acquaintance with his own soul, and in the daily practice of the most perfect interior virtues. In his old age it was his earnest desire to commit to others the care of his

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dear flock, that he might have more time to prepare himself in holy solitude for his great change. For this purpose he begged that he might be allowed to retire to Thulé (the remotest land towards the North known to the ancients); but the king guarded the ports of the country to prevent his departure, and hence the Saint died amidst the labours of his charge, in the year 525.

ST. ADAMNAM was the eighth in descent from the celebrated Nial, king of Ireland, and of the race of Conal the Great, an ancestor of St. Columbkille. His parents were eminent for virtue as well as for rank. He was born in the year 626 at Rathboth, now called Raphoe, in the county of Donegal; and he embraced a religious life in the monastery, which had been founded there by his kinsman St. Columba. Afterwards, following the example of that Saint, he left Ireland and retired to the renowned monastery at Hij, of which he became the fifth abbot. In 701 he was

employed by Longsech, king of Ireland, on an embassy to Alfred, king of the northern Saxons, to seek reparation from the latter for injuries done by some of his subjects in the district of Meath, by their carrying off the effects of some of the inhabitants before the Irish troops arrived to attack them. Adamnam succeeded in this negociation, he was favourably received by the Saxon monarch, and obtained full satisfaction for all the damage inflicted on his countrymen in the foregoing year. While he remained in England he laid aside the custom of his predecessors, and conformed to the proper time of celebrating Easter. On his return home, writes Venerable Bede, he did his utmost to guide his religious of Hij and all who were subject to that abbey into the right road on which he himself now was, but he was not able to influence them. He therefore returned to Ireland and there preached to his countrymen, and with calm exhortations explained to them the

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and, the from e of by e of arried eded rably and mage fore-land eces- e of ome, most who right but He here with the true time for observing the festival of Easter ; and such was his success, that he brought almost the whole island to a conformity with the universal Church on that point of discipline. Having staid in Ireland to keep that festival according to the Canons, he went back to Hij and again urged his monks to adopt on this matter the Catholic practice. He did not however compass his ends before his death, which happened in 705. He left behind him a judicious treatise, «On the right time of keeping Easter,» which disposed his subjects some time later to abandon their erroneous computation.

St. Adamnam wrote the life of St. Columba ; also some Canons, and a curious description of the Holy Land as it was in his time. He mentions the tombs of St. Simeon and of St. Joseph at Jerusalem ; many relics of the Passion of our Saviour ; the mark of his sacred feet on Mount Olivet, whereon stood a round church, with an aperture on the top over the impression of



the footsteps. He speaks of a portion of the Holy Cross in the Rotunda church at Constantinople, which was exposed on a golden altar during the three last days of Holy Week, when the emperor, court, army, and populace went with the clergy to that church at stated hours to kiss that sacred wood. The feast of St. Adamnan is celebrated with special solemnity in many parishes of Ireland, particularly in the diocese of Raphoe. The abbatial church of Raphoe was changed into a cathedral when St. Eunan was consecrated its first bishop.

St. KENNY or Canicus is said to have been born in 527, and to have died in 599. In his youth this illustrious Saint studied in Wales under the holy abbot Docus, and afterwards under St. Finian in Ireland, at the time when lovers of true wisdom repaired from all sides to St. Finian's famous school in his monastery of Cluain Irraird. The zeal and labours of St. Kenny in propagating the practice of Christian

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perfection throughout the Holy Isle have ranked him among the most glorious of those Saints whose virtues have been the best ornaments of that isle. He was intimately connected by friendship with St. Columba, whom he sometimes visited in the isle of Hij. He founded himself the monastery of Achadbho (ox's field,) which grew up into a town, and was formerly the See of the bishops of Ossory, who now reside at Kilkenny (Cell of Kenny).

SR. BINEN or Benignus was a pupil of St. Patrick, and was appointed by him as his successor in the See of Armagh. He was especially remarkable for his gentleness of disposition. He died in 468, having resigned his See three years before that event.

ST. KENAN or Cíanan was, according to his Acts quoted by Usher, a disciple to the religious Nathan; and was, when a youth, one of the fifty hostages given by the nobles of Ireland to king Leogair. Having obtained his liberty through the influence of bishop Kiaran, he went to France

and resided for some time in the monastery of St. Martin at Tours. Returning to his native country, he converted great numbers in Connaught ; thence he proceeded to Leinster, and built a church in a place called to this day « The wood of Cianan ; » he then went into the territory of Owen (Tiroen), whose niece Ethne was St. Kenan's mother, and there broke down an idol and raised a church on the place where it stood. In the Office of St. Cianan still extant it is stated that this church was of stone, and was on that account called Damliag , corrupted into Duleek , *Dam* signifying a house and *liag* a stone. Those writers must be mistaken, who say that there was no other stone church in Ireland before the time of St. Malachy ; for the Irish annals mention many Damliags erected in that kingdom from age to age, from the days of St. Cianan down to those of St. Malachy. Duleek, having suffered greatly by several fires and the devastations of the Danes, its episcopal see was united

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to Meath. St. Cianan died on the 24th of November, in the year 489.

ST. SECUNDIN, called by the Irish Seach-nal, was a nephew and disciple of St. Patrick, and became bishop of Dunseachlin in Meath. He died in 447.

ST. FINIAN, or Finan was next to St. Patrick the most celebrated of the primitive teachers of the Church in Ireland. He was a native of Leinster, and was instructed in the Faith by the disciples of St. Patrick. Out of an ardent desire of making greater progress he passed over to Wales, where he conversed with St. David, St. Gildas and St. Cathmael. After remaining in Britain thirty years he went back to Ireland about the year 520, excellently qualified by sanctity and learning to revive the spirit of religion among his countrymen whose first fervour had begun to cool. Like a loud trumpet sounding from heaven he roused the sloth and insensibility of the lukewarm, and softened the hearts that were the most hardened and most

immersed in worldly pleasures. To propagate the work of God he established several schools and monasteries, the chief of which was Clonard in Meath, where he himself for the most part resided. Out of his school came some of the principal Saints of the Holy Isle, such as Kiaran the Younger, Columbkille, Kenny, Canicus, Ruadan, Laserian, the two Brendans, and Columba the son of Crinethain. St. Finian was chosen and consecrated bishop of Clonard. This See was in 1209 translated by its last occupant (Simon Rochfort) to Trim, where he built a religious house of canons-regular under the patronage of St. Peter and St. Paul. He and his predecessor took the title of bishops of Meath; to which two other Sees were united about the 13th century, namely those of Kells and Duleek. St. Finian, in his love for his flock and his zeal for their salvation, equalled the Basils and the Chrysostoms; with the infirm he was infirm, and he wept with those that wept; he healed the souls, and

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often the bodies, of those who applied to him. His food was bread and herbs, his drink water, his bed the ground, and a stone was his pillow. He slept in the Lord on the 12th of December in 552 according to the Innisfallen annals.

ST. COLUMBA, son of Crinchain, was a native of Leinster, a disciple of St. Finian, and became a great master of spiritual life. He founded and governed the monastery of Tyrdaglas in Munster. and died of a pestilence which raged in Ireland in 548.

ST. JARLATH, first bishop of Tuam, flourished about the year 500. He is not to be confounded with Jarlath archbishop of Armagh, who was a disciple of St. Patrick, an Ulsterman and son of Trien. St. Jarlath of Tuam was a Connaughtman, of the family of Cormac, and was educated under Binen archbishop of Armagh, by whom he was promoted to Holy Orders. Leaving this great master he retired to Cluainfois, a solitary place in Conmacne, in the county of Galway, near Tuam. Here

he established a monastery, which is now a chapel within the parish of Tuam. In this religious house St. Jarlath opened a school, to which multitudes flocked for education in piety and learning. Here St. Brendan of Clonfert, St. Colman bishop of Cloyne, and others laid the foundation of their eminent virtue under the training of St. Jarlath. This Saint was called from this employment to be consecrated bishop of Tuam, anciently named Tuain-da-Gualan ; in which city a church was in aftertimes dedicated to his memory and called Tempull-Jarlaith. He died full of days on the 26th of December about the year 540. His bones were placed at a later epoch in a silver shrine, and deposited in a church at Tuam, which on that account obtained the name of Tempull-na-serin or church of the shrine. His principal feast was kept at Tuam on the 6th of June, the translation of his relics. Some bishops of this See were styled metropolitans of Connaught. At length it was regularly raised into an

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archbishopric with the concession of the pallium in 1152. Two other Sees were afterwards united to this of Tuam ; first, that of Enaghdone, in the 14th century ; secondly, that of Mayo, founded by St. Gerald an Englishman, who accompanied St. Colman into Ireland from Lindisfarne. St. Colman erected a monastery at Mayo for his Saxon followers, which was called from them Mayo of the Saxons ( Mayo-na-Sasson.) St. Gerald enlarged this monastery, and erected it into a bishopric about the year 685. It was united to that of Tuam in 1560.

St. LASERIAN, called by some, Molaisre, was son of Cairel and Blitha, persons of great distinction, who intrusted him from his infancy to the abbot St. Murin. In after-life he travelled to the Eternal City, during the Pontificate of St. Gregory the Great ; and it is stated that he was ordained priest by that most holy and illustrious Pope. Soon after his return to Ireland he visited Leighlin, a place situated

a mile and a half westward of the river Barrow, where St. Goban was abbot. This holy man resigned his abbacy to St. Laserian, and built for himself and a few of his disciples a small place of retreat. Soon after this a synod was assembled at Leighlin, in the White Fields, and in that synod St. Laserian strenuously maintained the Catholic time of fixing Easter Sunday against St. Munnu. St. Laserian not being able however to satisfy the minds of all his opponents, took a second journey to Rome ; and during this visit he was ordained bishop by Pope Honorius, who also made him his Legate in Ireland. His commission was not fruitless ; for after his return home the time of keeping Easter was reformed in the southern parts of Ireland. He ended his labours on the 18th of April, in 638, eight years after the Synod.

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